

THE BETTER WAY

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THE BETTER WAY.

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Reported for The Better Way.
FORTY-FOURTH ANNIVERSARY
BY THE BOSTON SPIRITUAL
TEMPLE.

Morning.
A gathering, which taxed the capacity of the hall to its utmost, assembled in Old Fellows Hall, Thursday, on the occasion of the forty-fourth anniversary by the Boston Spiritual Temple, which was observed with much eclat by special morning, afternoon, and evening exercises.

At the morning exercises, which opened at 10.30 o'clock, Mr. A. L. Knight, vice-president of the Boston Spiritual Temple, presided.

The opening number was a quartet, "Fly Away, Birdling," by the Nilsson Ladies' Quartet, after which a few preliminary remarks were made by A. L. Knight, appropriate to the day.

Miss Marie E. Neale gave a soprano solo, followed by invocation by Mrs. R. S. Lillie. Miss Eva L. Baker and Miss Ella L. Luce sang a duet, "No Hope Beyond."

In an historical address, Hon. Sidney Dean argued in defence of Spiritualism, and held his hearers' attention for an hour, during which he was many times applauded and especially when reference was made to the evolution of religious thought since the days of Luther to those of Dr. Briggs and Rev. Lyman Abbott.

Mr. Dean spoke as follows:

On the 17th of the month of February, just past, there was celebrated in the town of Danvers, in this commonwealth, the two hundredth anniversary of the ending of a brief disclosure of psychic phenomena, known in history as "The Salem Witchcraft." That seven months was "a reign of terror" which found a subsequent copy in the more bloody drama which made the gutters of Paris run red with human blood. At this anniversary, reverend and learned gentlemen of orthodox pulpits presided, read selections from the Jewish Scriptures, offered prayer to the same anthropomorphic deity, whose will, voiced in the same scriptures, directed the denouncing by clergymen, the sentencing by judges, and the execution by the hangman, of innocent men and women, through whom the sun of a psychic power was manifested in speech and act.

It was a disgrace to civilization, to the age, the country; to Massachusetts and New England especially; to the frenzied religious men and women taking part in these murders, and can neither be apologized for nor celebrated, except with a feeling of shame. It should be left to slumber in the dust of history, only to be exhumed to point a moral, or as a danger signal to the on-coming, future generations.

We are glad that the learned orator of the occasion did not eulogize these men of bigoted creedal hearts, and hands stained with murder. It was ignorance and bigotry combined which made such a tragedy possible, and whenever this union of two dark forces takes place, it only needs an opportunity to show to an observing world, how near the conception of an orthodox devil an orthodox saint can make himself appear.

The members of a consuming bigotry, and an unreasonable Calvinistic theology had transformed the nature of these pilgrim disciples of blind, unreasoning, unquestioning faith, so that, to them, a special faith was superior to personal liberty, and its public confession paramount in personal life. It was transmitted from sire to son and from mother to daughter as the sine qua non for the eternal salvation of the soul, and for the proper standing of the individual in society.

The "Assembly's Catechism" became the subsequent agent for the perpetuation of the same teachings. It was an age of ignorance. Nay, low, stupid, prejudiced, dogmatic assumptions took the place of sound reason and knowledge obtained from study and observation in all fields; and these ruled Church and court, by first, controlling the hearts of priests and judges. It is two hundred years behind us and the world of humankind will breathe easier when that stain upon and disgrace to civilization has reached its two thousandth anniversary, with none to celebrate it.

Every cycle of the race has disclosed psychic power, only to be temporarily quenched by the persecutions of the bigoted and credulously intolerant. The manifestation of mediumship in the Jewish Theocracy—the highest type of civilization then known—resulted in a law requiring the death of the medium. And yet the nation's king went, like a coward and a craven, to the seance of Endor, pleading his kingly power that the medium should be unharmed of the civil or criminal law if she would obey the higher law of her medium nature and permit him to converse with the spirit of Israel's dead judge. Elijah and Elisha were both mediums for the disclosure of psychic power—or else the narrative is false—and that their lives were not roscate, the record confirms. Most of the prophets were mediums, but only after the lapse of centuries were their writings acknowledged and honored.

The apostles of the Nazarene were mediums, and disclosed their mediumistic powers only to be persecuted by the Jewish Church and nation. The Nazarene himself was the greatest medium of the ages, and him the Church cruci-

cified assisted by the civil power. Stephen, who was stoned to death, was a medium a clairvoyant, who saw with the inner vision, the opening heavens of the eternal spiritual life while under baptism of death by a shower of rocks, hurled by an infuriated rabble, inspired by priests.

Wycliffe, Huss, Bruno, and Martin Luther were psychics, and history records the results of their confessions and works. John Wesley was a psychic also and came from a family of mediums. But the Methodist Church, through her ministry and official papers, denounces the very influences and powers which made her existence and progress possible. Manifestations of a material character, wrought by spirit forces, were common to the family of Wesley, but their record has been expurgated from later editions of their printed works, or so changed in the editing as to destroy their simple, forceful teachings of fact.

These all are without anniversaries. It is true that Bruno, the martyr, was recently honored with a memory-shaft by those who saw in his life the rising of a morning star of hope over darkened intellects and the mid-night gloom of creedal teachings, but it was done in spite of the Church, and while its head was raving over his impotence to avenge this attack upon his boasted infallibility. In this one act of a free people, the judgment of the world sat down heavily upon Papal claims to infallibility.

While Massachusetts, in the year of grace 1892, has celebrated the two hundredth anniversary of the demise of mediumship, of psychic manifestations showing the emptiness of Calvinistic orthodoxy, we come to our forty-fourth anniversary of the latter, better, more varied and more forceful and convincing manifestations of the same power, under the same general laws of the universe of matter and spirit. It was not dead at the end of the seven months of Puritan persecutions, judicial murders and horrors. It remained in partial abeyance until a later generation was prepared for its reception, examination, and culture on the human side. The Church, like Herod, in repeating history, "sought the young child's life." It has run the gauntlet of a skeptical Church and an agnostic Materialism combined, and has grown sturdy under the blows inflicted upon it.

There has been no anniversary since the sounding rap at Hydesville startled the intelligent world, that it has not marked progress. Cast out of creedal society, ostracized because of religious opinions; derided by the press of mammon and political, social and business influence, made the target of vulgar witicism and the curses of fools, the spiritualistic host has pressed on, developing new forces, and gathering to itself men and women of brains, of culture, and of courage.

The machinery of legislation, manipulated by political trimmers and lobbyists, and backed by professional greed and exclusiveness, has sought to perform the "coup de grace" upon mediums who voice professional spirit intelligence and are "healing the sick" according to the command of Jesus given to his disciples, but an awakening public intelligence is checking these methods of greed and exclusiveness. The genius of this government seeks the eternal separation of the religious and civil rights of its subjects. The divorce of religion from the State is absolute in our theory, but not in our practice.

The Spiritualist is equally entitled with the Baptist, Methodist, Congregationalist or Presbyterian, Trinitarian, Unitarian or Universalist, to the enjoyment and practice of his religion. The invasion of these rights under pretense of legislation is unconstitutional. There is an unseen factor in the strife which has been going on for the obliteration of psychic phenomena, through adverse laws enacted by weak representatives of the people. Public opinion, while not always omnipotent, is often a two-edged sword. The clamor of the few seeking a practical monopoly of rights, with power to invade the homes of others professionally, or to exercise a censorship over the question as to who shall be permitted to heal the sick of the family, is being answered in an unexpected direction.

The public schools are civil and not religious institutions. They are certainly not sectarian institutions. The funds for their sustenance come from the body politic and corporate—the tax-payers—and their mission is limited to teaching youth, not religion—the Church does that, or should do it—but an English education in its rudimentary or more advanced form. Custom has given the Bible a place in the public schools. The King James' translation is poison—religious poison—to a Romanist. He believes in the Douay translation—the one from the Vulgate—as the only Simon-pure, unadulterated, orthodox word of God, of Pope, and the Church. He is entitled to his opinions in himself, his family, his Church, but not to their promulgation in the public schools. His religion is out of place in this civil sphere and work.

If the Romanist religion is out of place in the schools, so is the Protestant. The Spiritualist has as much right as either to appear there, hold a seance service and lecture or read a lesson upon spirit-communion, as has Romanist or Protestant to read their respective books and hold religious service. But the Romanist and the Spiritualist are debarré. The Bible in public schools means the King James' translation.

One of the signs of the times is that the Romanists, chiefly the officials of that Church, demand the expulsion of the King James' translation and the substitution of the Douay, if any Bible is to be permitted a place in the economy of teaching. They present the argument we have stated as the basis of their demand. But they go a step further, striking at the very foundation of the public school system, which is, that the State owes to itself, for all the future of a republican form of government, to educate its prospective citizens. Romanism demands the right to establish parochial schools in opposition to the public institutions, to provide a sectarian curriculum and to educate the

children in and for the Church religiously. And its latest demand is an equal proportionate share of the public school fund.

This, if allowed, would turn the civil power, and its funds raised by general taxation over into the support of religious sectarianism. If Romanism was numerically the strongest at the polls, the Papacy with its head in Rome and its grasping tentacles seeking to crush liberty everywhere, would control the public schools of the United States, and direct their curriculum in harmony with the Romanist assumptions of its entire supremacy over the individual conscience, belief, and worship.

And this might be true of any other sect. Give up the primary principle at the base of our school system, to-wit, its purely civil character for civil ends, and the noisiest religious demagogue with the greatest following of voters, would soon turn the public schools into sectarian religious institutions for instruction in Church catechism, or the chanting of pater noster, and the training of sectarian voters to control a civil republic.

This demand of a centralized Papacy has brought and is bringing the discordant Protestant sects and their demand for the retention of the Bible in the public schools, not only to a pause, but to a change of front. Men and women of brains and culture, whose patriotism runs parallel with their own desires for freedom, educational and religious, are uniting in one grand effort to secure a change in the constitution or fundamental law of the general government, by which it will become impossible for any State Legislature or the Congress of the United States, whatever may be its numerical majority upon any creedal issue, to vote or to use the public money to aid or further the purposes of any religious or sectarian enterprise, and especially churches and schools. As the people of this country make constitutions and change them, a united Protestantism in the manifest right, reinforced by those untrammelled by creed, and free in their religious thought, ought to secure this safe-guard for the future.

On this forty-fourth anniversary of the modern advent of intelligent, incarnate spirits into human affairs, we mark our first step of the year, and plant the American flag—the symbol of freedom, civil, and religious—at this point.

The surrender of sectarian claims, in all civil and educational matters pertaining to the functions of civil government on the part of the Protestant Churches, and their unity in seeking to restrain by constitutional inhibition, the supremacy of creedal bigotry and intolerance born of ignorance in the masses and directed by religious fanatics and Jesuits.

The movement has not only required "a change of heart," but a lifting up out of the narrow ruts of theological creed and discipline, into the broader atmosphere of the civil and religious rights of each individual. This work was imperative if Spiritualism was to retain and secure for the future a foothold of civil and religious right. This great counter-check did not originate with the disciples of Spiritualism, but it could not have reached its present proportions had not spiritual philosophy and facts shed upon the whole subject a light, which has been accepted by a patriotic public, within and outside of Protestant Churches. Consciously the creedists resist Spiritualism; unconsciously they follow the lead of the overshadowing spirit influences poured in increasing light during the past year.

In this they only illustrate a great fact in nature and in man voiced in the personal experience of one of the apostles. He wrote: "For that which I do, I know not; for not what I would, that I do practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good."

Our forty-fourth anniversary also marks a year of general emancipation of the public intellect and conscience. This was necessary preparatory of any substantial advancement. In all psychic matters, the reason has been relegated to exile. It has had no action, no voice. The Church for centuries has demanded, belied in its utterances upon eternal penalties, and enlightened reason has been hidden to sit dumb in the courts of dogmatists. The Book has been exalted; the god-head in man debased. The flames around the funeral pyres of martyrs have made the skies of past centuries lurid with their crimes against manhood, and no voice of reason has been potent to quench them. Hallelujahs to faith and funeral dirges for man's highest endowment of reason, have voiced priestly and churchly domination.

Heterodoxy to creed has been as smallpox to a compact community. The free thought; the free speech; the critical examination of claimed authority; the refusal of an honest soul to confess what it did not comprehend, and what seemed repugnant to its conclusions from honest and careful thought, affixed to character the term of "infidel;" a yellow flag of avoidance; a "scarlet letter," indicating a moral taint in the character, such as Hester Prynne wore upon her bosom under Puritan laws.

During the lapsed year it seemed as if an unseen giant had trampled all these foes to an exalted manhood in the dust. Not from the infidel side, but from the saints of creed, and Church, and form, have come forth intellectual giants and moral heroes who have dared. The very citadel of faith; the very sanctum sanctorum of the creedal authority; the "thus saith the Lord," which for centuries has chained the thought and lips of millions, has brought to the bar of a reasoning analysis and questioned as to its errancy or inerrancy. Spots on this supposed spotter's revelation; contradictions of statement and of alleged facts; myths recorded under the non de plume of heavenly revelations; fictions dissolved in the crucible of scientific examination and comparison; these and more have marked the great era of the emancipation of reason, and its elevation to its proper place in the economy of man and of the universe.

In 1530, the Papal Church, with its unreasonable practices and demands, reeled under the

blows of the monk, Martin Luther, and Protestantism was born. In 1892, the learned professor of biblical science in Union Theological Seminary, Rev. Mr. Briggs, D. D., brought the Protestantism and Romanist Bibles to a public test of its truthfulness and unsullied statement in its varied parts, or books, and shook all creedal Protestantism with the results. Just as the monk, Luther, won in spite of the papal bulls, excommunications, and a life-long series of persecutions, so will Dr. Briggs win in this contest against a combination demanding the subordination of enlightened reason, to dictum of a blind ignorant faith. The battle is still on, but every step taken is a march towards the triumph of right.

Following Dr. Briggs, and in your own city of Boston, Dr. Lyman Abbott, the successor of Henry Ward Beecher in the Plymouth Church pulpit, a scholar, with a keen discriminating mind, a son of the creed, but a worshipper of truth, has taken the essential, advanced step, fitly supplementing the position of Dr. Briggs, and declared that Christianity is and ever has been under the law of evolution. I have not time to speak of his advanced positions here and now. You have read his lectures, and so have creedal ministers to their surprise and churchly grief. The dogs of theological war have been unleashed, and their baying is heard through press and from pulpit.

Heretic trials are docketed for the future, but the talent of the heresy of a true liberalism is so wide-spread that the trials will not come off. The defenders of old orthodoxy are afraid of the jury. Unless the jury-box is packed with Calvinistic mummies of the fifteenth and sixteenth centuries acquiescent as certain as trials. The popular minds and heart are in accord with truth, fearlessly confessed. Evolved brains, educated and trained minds are discarding the swaddling-bands of a Church and creedal childhood. The thinking, reasoning world will not wear them any more. Imperative religious fashion, like clear, religious thought and reason, will give them a grave in history.

Since our last anniversary there has been a perceptible widening and deepening of the intellectual world in its relation to the philosophy of Spiritualism. I do not speak of its phenomenal phases, though to many these are of the greatest importance. But the physical and metaphysical laws and conditions absorb as much and more of my attention than I, as a spirit immortal, care to give to them. I shall soon put off this mortal with its environment, needs, uses, and laws, and my ego will be clothed in a spirit body fitted for the uses as well as the glories of the super-sensuous condition. I am more interested in that, both for myself and my race. The laws and processes of that existence, social and personal; the scope of spirit activities; the nature and imperative conditions of spirit-intercourse; personal activities as involving the measure of personal growth or evolution; the gratification of a quenchless love which seeks an unselfish service for others; the eternal, conscious, progressive life when the broken unions of life here shall have a spiritual re-setting in the immortal glory home; these and more claim my thought, my close observation, and my absorbing interest. Here is the philosophy of Spiritualism, as it is the philosophy of immortal life.

If I am right in my observations there has never been a year since the rap at Hydesville was interpreted by the English alphabet when the philosophy of Spiritualism was so intently and so generally studied. In no year has there been such an intense famine—hunger—for this "bread of life." It has not been confined to professed Spiritualists, but the hunger has become more universal. Scientists have been delving and working like miners after golden ore, and many have been blest in the finding. The Church has furnished its full quota of investigators, for this philosophy is one with the teachings of the incomparable medium teacher, Jesus of Nazareth. The seances have become common in the homes of devout Christians; mediums have been developed in these homes and stated seasons are devoted to the communion of spiritual saints, incarnate and exanimate. Many a rigid, orthodox pastor would be horrified if he knew how many homes among his flock experienced the glories and comforts of the seance room while the few formalists were conducting "a prayer and conference-meeting," so methodical and priceless in its old orthodox methods as to make it a spiritual Sahara of weariness and pain.

Nay, the pulpit itself has been invaded by our spirit friends, and a growing liberality of thought and expression is a marked feature of the past year. A few, strictly orthodox and devout in their allegiance to old creeds, still deal in "the terrors of the law" and preach the eternity of the roasting processes to the few who occupy their pews, but the crowds follow the philosophical preacher who is abreast of the age and who has something practical to teach. This change has been marked for some years, but it has increased so rapidly that "ministers' meetings" are now devoted, sometimes wholly, to the topic: "How can we induce the people to attend Church service?" If Wesley or Whitfield should rap the answer on pulpit or pew, as other spirits do on the tables of the home circle, it might not convert, but it would unravel. "Neither will they believe though one rose from the dead."

The literature of both America and Europe has felt the transforming influence of this silent wave of life from the supernatural ocean. The public mind is seeking with an avidity, heretofore unknown, the class of literature, both light and profound, which paints the roseate hues of the morning of a true life for mortals as nature paints the blush rose, or uses the profounder thought which seeks the universal law of the universe through which souls clothe themselves with spiritual apparel at their dissolving through material death. The realms of fiction, as never before, is permeated with the facts of Spiritualism. The literature of fact and experience has become a vast library of spiritual disclosure. The pen of science, steel-nibbed and diamond-pointed, is recording

observations of law, of fact, and of reasoning from fixed causes to certain results with a clearness and power which smites the agnostic Materialist with dumbness and overwhelms the hitherto honest creedist.

But the popular vehicles of reading and thought, the monthlies and quarterlies, have been forced by the popular hunger to open their pages to a discussion of the dawning of this spiritual day and age. Heretofore it has been as difficult to force an entrance into these literary crypts for a living, progressive topic as it would be to open an old moss-grown tomb to bury a living angel. But the popular demand of intellect and heart has rolled the stone from the doors of these literary sepulchers, and during the last twelve months especially, the sun of truth has been like a searchlight dissipating darkness and opening vistas of immortal life.

The angels of freedom for thought, reasoning, and public confession of truth in literature have found mediums or their work endowed with the requisite courage. Publishers have always been known as sensitives, but their one great motor nerve led directly to and ended in the pocket. The daily balance was its electrical battery. "It will cost me subscribers" was both the reason and fat of refusal. But the "Arena" came to the front, with the man who dares, at the head. It was the sharp end of the wedge which split the moss-grown trunk of conservatism in current literature, and its grand success, hailed upon a grander freedom, aggressiveness, and editorial ability, has touched the pocket-nerve of its contemporaries, and to-day Spiritualism with its theories, claims, and facts can find entrance, in some form, into the columns of any reputable monthly in Europe or America. This is a giant's stride in literary progress.

The weekly paper—say, I should have said the weekly papers which are the mediums of the daily movements of this great force, will compare favorably in ability, in thought and reasoning, and in literary excellence, with the best of churchly periodicals. The army of correspondents and news-gatherers, contributors, and general purveyors to these harbingers of spiritual light and truth: are excelled in numbers only by that larger army of subscribers and readers from Boston to San Francisco, and from the St. Lawrence to the Gulf of Mexico.

In every great centre of population and progressive thought is to be found the weekly vehicle of spiritual thought and philosophy. In New England and your own Boston, the "Banner of Light," like its veteran editor, is in the full vigor of its newspaperian manhood, and its work has never been better than during the past year. Every New England Spiritualist, and those living in States contiguous, owes it to him or herself, and to the cause, to give the paper a generous support. Cincinnati as another great center of liberal and progressive thought, has its BETTER WAY, a vigorous exponent and defender of the cause, its mediums and exponents, and has already won golden opinions and generous support among thinkers and students of the psychic. Chicago and San Francisco are also great centers from which the weekly press radiates the news and carries to thousands of families the comforts which an angel ministry inspires. Each of these organs have done better work than ever before, during the past year, simply because they have an increased clientele, and have kept pace with the rapid growth of spiritual knowledge.

But still another step in the liberalization of thought, speech, and action calls for expression on this anniversary occasion. We allude to the decrease of churchly prejudice, and the enlarging of the area of investigation into supposed sacred things by intelligent minds and broad, generous, truthful natures within the churchly fold, instancing Drs. Briggs and Abbott. We supplement this by the observed growing liberality of all Churches, save the Romanist, touching earthly forms, rules, restrictions, and antiquated formulas and ceremonies in worship.

Perhaps more thoroughly entrenched in an exclusive ritual service than any other Protestant Church has been the Protestant Episcopal Church. And yet from the altar of this Church has come forth a Heber Newton, and, giving a hand of fellowship to his humanitarian co-workers of other sects and pulpits, has led them on to the excluded ground within the churchly altar railings and bade them speak the truth, as they understood it, to his people. It was a bold step, a defiant note, a lifting of spiritual brotherhood and humanity's work above churchly forms. And he is not alone in this forward movement which proclaims spirit and life to be above forms and ceremonies and a self-confessed spirit of exclusiveness and saltness, which must appear as disgusting to an All-Father deity as it is to sensible men and women, not bound by creedal authority or the canons or usages of any church.

Hardly had this wise step been taken when placed a small, spiritually dead and aristocratic Church on a more popular and progressive footing, than Newton and his associates became the target of another theological stone-throwing and thunders muttered, low and sullen. At last, a Protestant Episcopal monk, unsavory with the smell of monastic celibacy, with sandals and serge robe, left Wales, crossed the ocean, and pushed his unwelcome presence into the ecclesiasticism of New York. It was the grim shadow of sub-papal ecclesiasticism, like a dark background to a painting, useful to reveal more clearly the reasonable, charitable progressive ideas of this liberal age and country, and for nothing else. Such men as this Father Ignatius belong to the fifteenth century and should never have outlived it. It is a sign of the times that he was forced to take himself and his sacerdotal garments back to his monastery and exile from society, by the spirit of liberalism which pervades the New York churches.

And what about the exaltation of Boston's intellectual and moral giant, now Bishop Phillips Brooks, of the same Church? The victory

which resulted in his consecration as bishop of the diocese of Massachusetts was a victory which gladdened the heart of every liberal progressive man or woman, whether creedal in faith or not. The very attempt to prevent his elevation by Church formalists of the Father Ignatius school only compacted the sympathies of the country and the world and showed the meagreness, in numbers and influence, of these growlers of the conservative, anti-progressive school. One more such victory and the Protestant Episcopal Church will find itself wheeling into line and keeping step with the grand march of the age. The angel world has had more to do with these than Heber Newton and his co-workers in New York and Phillips Brooks in Massachusetts and the country. Yet as the mediums and agents of the exanimate they have done noble service by their advanced liberality and true courage.

The last feature, marking progress and calling for congratulations on this anniversary day, which I notice, is the general increase of the numerical strength of the spiritualistic cause. We have no census of Spiritualists by decades or years since the rap calls investigation and rallied a spiritual discipline. It seems a pity, but the pity will probably remain to be voiced in future anniversaries.

The mission of Spiritualism thus far has been to disintegrate, to break the creedal forces, which, for centuries, have practically destroyed personality by incorporating it into a Churchly mass, governed by creed and dominated by terror and hope; terror of future eternal torments for the soul, and hope that by some decree or act of God, through the Church, this hell of punishment would be escaped and a censuous city of eternal happiness attained. Spiritualism restores the individuality of the race. It, speaking metaphorically, places man, double-sized, upon his feet. Its teachings bid him stand erect in the image of his creator.

That the work of the spirit intelligences in elevating the race to a true conception of its dignity as individuals and the true nature of their conscious, eternal existence in spirit spheres of life has been intelligently planned, both as to methods and the continuous adjustment of forces, must be admitted by all students and observers of the psychic philosophy and phenomena. It required a John Baptist to prepare the way for the teachings of the Lord; a medium-philosopher of Nazareth. It required a breaking of the lands and a loosening of the creedal soul from its bonds before he could both utilize and enjoy the freedom wherewith the spirit maketh free.

A consolidated Church with adjusted machinery for its own perpetuation, with an absolute supremacy over the conscience and life through the two mortal elements already named, left little hope of success for the angels of the better life. They could not succeed as against Judaism and its theocratic legislation and jurisprudence; they could not break through the solid ramparts of superstition entrenched in the Romanist Church; they have not succeeded as against ecclesiasticism with its dogmatism in any past century because of the want of popular intellectual culture, combined with civil freedom. But evolution is the law in governmental forms as it is in the subjects and directors of governments and as it is in all the universe. Under this law a free republic, with an advanced citizenship, prepared the manger-cradle for the accomplishment of this young Hercules of force from the spirit world.

All else being favorable, "the fullness of time" having come, what remained as the objective point of effort but the disintegration of the old, superstitious, tyrannical, churchly power, which, through its creeds, controlled the conscience and by its threats forbade the use of enlightened reason in examining the basis of its claimed authority? Psychic revelations have been liberating the Church and breaking old creedal bands ever since. Their last effort in that direction was against the horrible decrees of Calvinism, entrenched in their last retreat in the Presbyterian Church.

During the elapsed year this psychic force has brought even that stubborn, dogmatic Church to a revision of its creed by a committee, and Presbyterian babies, who heretofore leave the home-cradle and a mother's tenderest love and care, will be permitted to be saved. Wonderful condescension! If non-elect babies were eternally damned last year, or ever since the old Book was compiled, they will continue to be damned while the world stands and a baby dies. Not God, nor law, nor revelation has changed since the stars were set in the blue vaults of space, but man has and the large body of the compacted Presbyterian Church has also.

But the change has been wrought through spiritual influences, revelations, and forces. No amount of machinery could keep the progressed, the evolved natures of the families of the Presbyterian or any other creedal Church loyal to its unreasonable teachings and demands. The disintegrating process has been steadily increasing and more and more men and women are doing their own thinking upon religious matters especially.

Spiritualists are not organized and have neither Church nor binding creed. The individual gift; the family or social seance; the modest society with a code of by-laws for the government of its activities; these afford no annual census basis. And yet that it has increased in numbers, in intelligence, in moral force, in communities, during the past year we know from an examination of many sources of information. Spiritualism is not on the retrograde, but upon the advance. It will ever advance until it has first released from soul bondage the race and then captured it by eternal, changeless truth. The race on earth, as a whole, like the race in spirit life, will be worthy the design and handiwork of its all-wise and beneficent Creator.

Be it our pleasure, as it is our duty, to supplement the work on earth of these higher celestial evangelists. Where they lead it is wisdom in us to follow. In so doing we prepare ourselves to join in that work so dear to the heart

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AN ANALYSIS OF MAN.

Cast out these shores of human life without my own choice or the exercise of that strange power ever present in my waking hours, which the world of fact and thought calls volition, and which I accept as denoting an attribute or integral part of my nature, what seems to me to be duty to myself? I have arrived at an age known as maturity and universally acknowledged as such. All that has entered into my life from the first remembered act of consciousness I now see clearly was a part of an educational process by which a character was built, known to me as my own. It is not a thousand and one individualities, so mixed as to form a human conglomerate, but it is a unit, individual character, built according to some law as mysterious as my own existence.

Whatever, by the blending of paternal and maternal blood, which we define as heredity, has entered into the building of this character through the slow movements of elapsing years has been assimilated, accepted, worked out, through the channels of my own selfhood. Whatever has surrounded or environed me from the hour of my primary acts in building myself has been so consciously or unconsciously assimilated that it has formed a part of the warp and woof of my own nature or character and that strange power—memory—makes it mine through that same inner, unspoken knowledge which we call consciousness.

I sense the blending and the assimilation of all these forces, processes, laws of being and action, by which the hull of the human ship has been built from the keelson: rib by rib, plank by plank, spar by spar, and I know it all through my consciousness, supplemented by my memory.

While others have been alike building their characters, they have, in part, consciously or unconsciously been assisting me to build mine. By observation of the great law of unities I am convinced by my reasoning and judgment and other department of myself under the horizon of my own consciousness that I am the exact center of all the forces, laws, and operations of this strange universe in which I am cast without my choice, and that every other human being, building his or her character, is also to him or herself in the exact center of the universe of development. In other words, that the universe seen or unseen is a unit of being and of action from the exact standpoint of the individual consciousness.

Now, I do not propose at this time to argue my proposition. I am simply a conscious being, knowing something at least of the methods by which I have put on both character and manhood. In a simple, natural, artless way I propose to talk about it and just as it seems to me, but perhaps not to you. You can form a judgment as to the elements which constitute my character, as I can yours if I know you intimately, but I can not gather up all the tangled threads and tissues which you have woven into your character-building; neither can you mine. These are a part of the individual memory and consciousness hidden behind human walls so opaque that others can not discern them. Others can think, reckon, guess, surmise, but they can not know. The thinking, reckoning, guessing, and surmising, when finding voice in speech, create *reputation* for another, but a myriad of gossips, all double-tongued, can not create character or change it when the person and events have built it.

I note another thing going on within me under the arch of my own consciousness, and the nimble reporter, ever present, writes it on the scroll of memory. It is my scroll; not yours, nor God's, nor an angel's. I have two fountains of action within me. I think and I feel. It is not necessary for me to go outside and mingle with a gabbling world about business, politics, or forms of belief, or creed, for my thinking is done in the silence of my interior life. The outside world distracts; its noise, confusion, gabble, and wrangling prevent calm, deliberate, and consecutive thinking just as a discordant brass band prevents sleep when the human machine is overworked, strained, and nervously out of harmony, as it is out of tune with its surroundings and with itself.

This thinking power is among the most wonderful of my whole organism. It has its laws, and they seem to be imperative. They also seem to be in the thinking nature rather than without or exterior to it. And these laws seem also to conform in general features to all other observed laws in the realms of my personal consciousness. And it seems to me that there is no difference, but whether in matter or in spirit, there is a sameness, a unity of characteristics in all laws. The law in matter is, if you would get the best, the finest and the highest results, you must cultivate. Nature never does her best and truest save when she is helped, guided, supplemented by intelligent spirit. If I want the perfection of fruit from nature, I cultivate the tree. The better the cultivation, the better the fruit. If I want perfection in the rose, I do not seek the wild rose of the shady forest side, growing up among brambles, but I seek

where the cultivating skill and hand of the florist has tamed soil and root stalk and pollen, and given to me, as the result, the waxy whiteness or the deep carmine blush of the perfect rose, or the Japanese, or the violet, or the unguiculate, whose very breath is a perfume like the breath of the angels. Nature plants rocks, weeds, the true agriculturalist cultivates them. That is one of the laws through which success comes to him.

Now, the same characteristics of universal law I observe as a necessity of my thinking forces to obtain the results most satisfactory to myself. And what do I mean when I say *myself*? I have had this thinking and reasoning power known to my consciousness, drilling away at that problem, that question, for more than a half century. I call it the *ego*, the *me* of my own personality. Not your *ego* nor your *me*, but mine. There seems to be but one of the five senses which belong to my organism which can take cognizance of it practically. I can not see it, hear it, taste it, or smell it, but I am conscious of feeling it by an internal sense of feeling. It seems to be the germ out of which I have first evolved and then built character, using in the building process all that has come within the orbit of my consciousness.

And this *ego* is the imperial man with me. When he or it says, "think, reason, decide upon a given subject," the thinking and reasoning machinery is at once set in motion. Sometimes it is kept in motion by the same imperial dictation until physical exhaustion ensues; sometimes until mental weariness results in irrespressible hallucinations and feverish phantasms and even intellectual coma results. These are the exceptions and are too evidently violations of the law governing the mentality.

But cultivation is the law of mind and that cultivation must have direct reference, not alone to the mind's powers, but to the place and the work to be done in and by the character which is being built. The true intellectual culture has reference to every department in which the *ego* is to act, both in the mortal and in the immortal life. The culture of the flower means more than an understanding of the true nature and properties of the soil into which the seed is to be cast. The florist will have no perfect rose if he stops there. I claim that there can be no approximate perfection of mental cultivation unless every department of nature and art of science and life has been touched by intellectual processes, so that the person is not an utter ignoramus upon any one thing within the orbit of his own consciousness.

I do not mean that all should be specialists; that into one character should be combined all the knowledge of all the professions, or of art, science, mechanics, manufactures, nor that one should become a universal linguist and a professor in philology; but I do mean that mental culture should be such that at command every chord of life should be struck with more or less force and more or less aptitude; that new fields offering new thoughts, new intelligence, fresh activities for the intellect, should be cultivated for the mind's own sake as well as for the more perfect rounding of intelligent character. And I know of no limit to be affixed to this process of cultivation on these mortal shores. It is asserted in the biography of one of the ancient philosophers that upon his death-bed and near his demise he sent for a professor of music and spent his last hours in seeking an understanding of the science of music, of which, up to that time, he had found no time for the study of its theory.

If I properly comprehend the law of this thinking force within me it can be starved, or gorged with a sameness of mental food. Both processes shrink its powers and destroy its elasticity. He who sturdily refuses to cultivate and keep in active work his mental machinery upon the broad comprehensive basis provided by nature, but insists upon plodding all his life upon a material plane for material purposes and acquisitions, will, as a character, have to confess himself an intellectual boor. On the other hand, a surfeit of one thing, be it business or religion, be it works or faith, will as surely produce a diminution of mental elasticity. Too close application upon one line, one subject, to the exclusion of all others, induces mental nausea or mental death. In religion the study of the New England *Primer* in boyhood, when the whole boy, body and mind, called lustily for relaxation and mental pabulum better fitted for a boy's mental condition and needs, wrecked many a genius and created a class of sturdy theological plodders whose gravity forbade laughter on the Sabbath and who became fitting stock out of which Calvinist deacons for orthodox Churches were made.

They were generally good men, but the world would have stagnated had the old regime continued another half-century. Granted that ignorance of mental laws and requirements controlled in those old Puritanic days, but who to-day looks back upon those days of the mental and religious strait jacket, but knows the injury inflicted upon the youthful mind and the character which the youth was forming? It was an age when the youthful, untrained mind was uncon-

scious of its own nature and laws and was lulled to accept the conclusions reached by his elders without an mental process of his own. But the time when these chains and fetters were to be broken was fast approaching. I remember—as many of you whose heads bear the almond tree blossoms of age also do when the intellect assumed some of the attributes of manhood and refused longer to be shackled and led. I recall, as do you, when self-poised, honest, hungry for real knowledge, and yet conservative, the mind set itself to the task of criticizing the critics of examining the foundations of the creeds which it had for so many years accepted upon the reasonings, teachings, and authority of other minds, long since beginning their studies of law, nature, and spirit in the higher schools of the exoteric, of entering for myself the mental, moral, and religious fields of the universe with a bold step to find truth for itself. It was the day of emancipation to manhood, to selfhood, and to personal character.

Calvinism, Lutheranism, Puritanism, Creedalism, are practically dead as forces to chain the intellect by a simulated horror, a denunciatory cry, and a social ostracism arising from the claim that the enquirer is of necessity and by reason of the use of his own powers an infidel, a religious pariah. The giant bigotry, begotten in an ignorant, creedal mind and age, is practically dead and has been so long dead in enlightened communities that the very taint of the presence of the corpse is offensive to the nostrils of the intelligent and free. I have fought my battle and so have you, and spiritually we have entered another and higher atmosphere of life.

Do your own thinking; obey the laws of the mind which make cultivation essential to growth in mental vigor and power; gather from all this material and spiritual universe of being and action your information; the facts and laws of manifold disclosures as mental pabulum upon which the mind can feed, reason, and act in the building of character, for we now know that we are building for an eternal, conscious life in which the unit of character remains as such forever. The scroll of memory abides also and material death is no sponge through or by which an iota of the record can be effaced. Earth is the intelligent training field, wisely designed and fitted for human intellectual uses. When we leave it we should bear with us a trained intellect as well as a pure, soft, sympathetic heart, for there is higher work for us on the immortal side of life.

But I am conscious of another department of my nature. It is to me more wonderful even than my intellect and intellectual processes. It appears to my consciousness, to occupy another chamber within me, and to rule over an entirely different set of functions. It makes me spiritually a duality. I am conscious of the distinctness of the two states and actions. I have always been conscious of these two states—and the difference between the two—in nature and action, ever since I became conscious of anything, only my intellect could not grasp the fact, or reason upon it. It all went into the unit consciousness of my personality. Now, that my intellect has become more mature, more thoroughly trained, I can, through its processes, analyze my own nature; can study, compare, and reason upon the two states or conditions, and know something of the nature and acts of each.

We call this part of the nature, the emotional life in the person and the character.

And here is the real heart, the seat of the personality, the real conscious life of personal being and character. It is the sphinx of being; the indefinable through language; the apotheosis of all sense and human life; the living, spiritual, eternal *ego*, beyond even the power of mental analysis to correctly define. It is the conscious *me* of personal, individual humanity. It is the king and director of life; the artist which outlines and directs the use of the lights and shadings which environ an earthly existence so as to produce human character; it is to the observed nature what God is to the universe and what life is to all its varied departments; the center and source of all thinking and reasoning waves of motion by which the consciousness takes cognizance of the intellect and processes; it is the fountain and the seat of the emotions; the imperial chamber where is found the throne of the will; the seat of discriminating choices; the only ear which hears what man has been taught to term intuitional voices, and which are yet no voices, save as the impression leaves its conscious message for mental consideration; and, by its very nature, it is not subject to material laws, neither does it exist by virtue of any relationship to matter.

It is spirit. A spirit personality enshrined in a material organism, temporarily. The material home is not its home. Its relationships—save as they are created through the physical habitation—are not material, but like itself, spiritual. Its intuitions, when freed from the burden which the body and its needs and cares cast upon it, are of a higher order than belongs to the realm of mere matter. It has stepped forth, an *ego*, a *life*, from the spiritual unseen, and entered its casemate of earth for a temporary abiding. It will lay it aside, under the laws

of matter, and return to the realm of spirit for it is a unit in itself and can not be disintegrated as can matter, and thus die, or perish as a spirit organism, or unit of self.

Its first attribute is consciousness. It knows that it exists without correlative proof. It will never call an outside witness to attest its existence. It comprehends, in part, its own nature and powers. We say, in part, because the same law, observed throughout the known universe, is ever applicable to it, to wit, the law of cultivation. The baby spirit may be an infant prodigy, but it, at the maturity of earth's cultivating process, is as unlike itself as though it was another personality. The forces are all in the ego, but they are slumbering. They await the touch of the hand of continuous cultivation. But babe, youth, man, or an aged pilgrim of earth, it is the same distinctive, personal *ego*. After cultivation it can never return to the baby-stage of existence. A law in the universe prevents any such metamorphosis. Call it an "infant of days," but it will never return to occupy the position of its infancy of yesterday. All contact with life, material or spiritual, cultivates by adding experience; memory makes the record; the fact has come to birth and can not be obliterated, or cease to be as a fact, and the *ego* moves on to the next stage of growth, or evolution. It will thus move on forever.

Its second observed attribute is choice. In this is the power of discrimination. The choosing follows the discrimination. It accepts, or revolts at acceptance and rejects. It is a primary attribute and act of the spiritual *ego*. Intelligence subsequently enters into the act of choice, its conditions, choice, and in so conditioning choice, or the nature which chooses, gives mental, moral, and religious character to the individuality as a whole.

The right and the wrong in morals enter character through this door of the nature. There is a right and a wrong, just as there is law in the whole universe of God. We touch the realm of law when we exercise our natural power of choice. But to attach the results of choice to our personal character, there must be more or less of intelligence, of knowledge behind the choice. Irresponsibility for the act of choosing can only be admitted where a dense ignorance exists. An insane person or a demented mind chooses without the choice affecting the character. So also of ignorance in the sane mind. How far an ignorance which arises from one's neglect of his opportunities of cultivation, conditions and attaches the ignorant choice or act to the character, is a nice but very intricate question in moral philosophy and the ethics of character-building. If a mother offers her child as a sin-offering for herself, because of her dense ignorance of the law, and her superstitious and ignorant faith that her sacrifice will redeem herself from the penalty of the law she has violated, she is not to be judged in character, as a deliberate murderer of another's life, with knowledge, and with a personal intent to benefit, or revenge, must be judged. The one manifests an ignorance which is to be pitied and commiserated, the other is a wicked, intelligent violator of the law of his being, the choice and the subsequent act being intelligently performed. And this primary attribute of the being manifests itself at the very opening of the lids of consciousness, and continues to their earthly close. By the very nature of the spiritual *ego*, and by the observation that law is ever abiding and continuous, we reason that choice must exist, as a part of the nature, forever. The change of earthly vestments can not change the spiritual nature, or eliminate any of its attributes. Hence, if there is an eternal life for man, which Spiritualism affirms and proves, then the whole spiritual nature and being, character included, and choice, or the power or attribute of choice, also included, must remain with the spirit.

But do you not see the inevitable conclusion to which the logic of the intellect will force you and me, if this proposition be true? Will any spirit rest in an orthodox hell of brimstone and pain if, with a clearer intellectual knowledge of the facts and laws of existence in the exoteric condition, he chooses to leave that prison? And, if he elects to conform to law, and then enters the orthodox city of light and song, who shall say him nay? Characters are changed here, on the earth plane, from bad to good, and from good to bad, by the underlying choice of the personality. It is a spiritual act, attaching to the spirit-personality, and largely governed by intelligence. Is there any known reason, save that which is taught by an unphilosophical, illogical, and contradictory creed, why, under the brighter light of the supernal life, with a different environment, and the manifest desire of the creative All-Father, voiced in our nature, in beneficent laws, and in the golden opportunities offered, there or here, why one should not choose the better, and through obedience to beneficent law, reform his spiritual character?

But place implies locality, and locality means definite space. It is a term applied to matter. We do not apply it to a thought, and we can not apply it to spirit. State, or condition of being or action, best expresses the idea. State, not place, is the term to use in reference to the spirit existence when it shall move out of its earthly environed spheres. The body locates it, and shares its created character while it is undergoing the functional processes of development. The spirit body which it bears with it into the unseen, is like itself, a royal vestment, visible only by the vision of the soul. It may gather material elements by a power which shall hereafter understand, and so clothed, be perceived by physical sense, but as a pure spiritual body it is not observable by the natural eye.

I have given this much of time to the consideration of this leading, primary attribute of the spiritual nature, because as a boy, a lad, a youth, a young man, a matured man, and now, in my old age, this power and process of choice has been an omnipresent factor in the building of my own character, and I reason that it must have been so with you all. In fact, that it belongs to the human personality, as a whole, from the first evolved man forward to the highest who live, and love, and serve in the glory-land of immortal being. The law and the attribute are as universal as the race. Individual environments may condition both choices and character, but man is the architect of his own character, and orthodox decrees, which elect or reprobate from eternity to eternity, are religious frauds and shams. I will not place them in the categories of philosophy or logical reasonings, for, judged by these, they are monstrosities. They are not only absurdities, but they are horrible inventions, in that they seek to create a loving personal deity, and then accuse him of the most unjust and cruel choices and acts.

But this second observed feature of my spiritual nature has other attributes. I have always known of their existence through my consciousness. Lexicographers define the act of the will to be the same as volition or choice; it is a nice, subtle splitting of metaphysical hairs, but I have never so classified the attributes and acts of my nature of which I have been conscious. Choice, to me, has been a different act, as it is of a different nature. Choice has been more of a deliberate comparison of two causes, and the selection, legislatively or under sudden impulse, created by certain condition; while the will has been more in the nature of a judicial act with both purpose and power to execute the decrees of the choice. I do not know that I can make my definitions plain to you, but I have always felt my will to be a force in the execution of my wishes or choices. A council of war at the opening of the terrible storm of death at the entrance of the wilderness, in Virginia, was first deliberative and considerate of the whole situation; then the choice of a plan ensued; then followed the stubborn, inflexible will of General Grant and his solid legions of men, inspired by a common will which made their hearts like adamant, as in that great series of *echelon* movements, he, and they, won it.

The "I will," and "I won't" of personal speech and act, have always seemed to me to be different from any choice which the nature may make. They are the executors of choice, and as such determine largely the character. A weak will in execution may, in supplementing a wise choice, destroy the best of characters. I have been in grave doubt as to the relative position of the choice and the will in the formation of characters. I have seen so many noble, intelligent natures falter and fall because of weak wills to execute, even where there was no lack of moral or physical courage—that I have gravitated to the verdict in favor of the supremacy of the will. An enlightened mind, supplemented by a correct moral nature, is simply invincible when his will is positive and equal to any emergency.

But I must leave the further analysis of the spiritual *ego* for want of time, and consider briefly one other attribute or power inherent, but subject as are all other attributes and powers to the laws of cultivation. The whole human being, as a unit or in individual parts, is under this universal law—I refer to that conscious power of perceiving, of knowing, of being satisfied with a knowledge which does not come through the exterior senses of the body, nor from the reasoning processes of the intellect, but from the purely spiritual and supernal side of its nature, called by lexicographers and learned writers, intuition. It is the act of the soul by which it seems to gather to itself, in one, all the senses of seeing, hearing, and feeling, making of them all one grand subtle, delicate sense of its own independent being, and through this sense becoming consciously cognizant of, and knowing in fact what no sense can communicate and no reason can formulate.

To some natures, this seems to be a distinguishing birthmark. To others it is dormant, weak, and obscure. In my own nature it was hardly observable, and the acts of the soul independently of the senses were of the rarest occurrences. In my mother the gift was clear, pronounced, and called forth upon occasions where the senses and the reason all failed. It was then that the soul-senses overrode reason and the evidence of the physical senses, and established the truth against them all. I have observed the same in others. In my early investigations of the phenomena of Spir-

itualism, especially in the intellectual, moral, and prophetic departments, I sought a solution of the question through this intuitional or spirit attribute. If all the manifestations of independent, personal intelligence can be brought to harmonize with this occult, unknown, indefinable attribute of the spirit, then the whole doctrine of the intercommunion of spirits must be rejected. This question became of absorbing interest that, in my own person, I sought its solution, long and patiently. I found, by obeying the law of cultivation, that the sixth, or intuitional, sense of my being became strongly and increasingly developed. The soul sense became acute. It perceived, I sensed, that is the appropriate word to define it.

But above and beyond its power, using the brain and the physical senses, mastering thought and language, welding logical syllogisms to the theories against my education, my long habits of training in thinking, and my cherished religious beliefs, came theories of life, of causation; of law; of duty; and of the present, personal, conscious existence of those I once knew in the mortal, which could not, by any possibility, be traced to the working of my own intellectual or spirit powers. It was a revelation, and it continues to be a revelation. It was and is, not the glamour thrown over or around the hypnotized subject, for I was never entranced or put into a magnetic or other sleep, save the natural sleep, which has blessed me from childhood. It was not being magnetized, while in the conscious condition, by a circle or battery of sitters, for these wave clouds of intelligence from the supernal life came to me when sitting alone in my home library.

I examined my intuitional sense, and it gave forth none of the usual signs of its action. I did not sense, but I wrote first automatically and blindly; then by dictation through a part of my own brain, by an intelligent power which dictated thoughts and theories which I refused to receive. When I brought my own will to the rescue of my pet theories and faith, and absolutely refused to record what was dictated, the withdrawal of the dictating intelligence and power was as palpable to my consciousness, as though the dictator of a letter to his type-writer had suddenly stopped in the middle of a sentence, leaving the type-writer ignorant and helpless. When I had reasoned myself out of the stupid folly of setting up my will against the disclosure of a mental phenomenon which I was investigating, and became passive again, then, as if on a swift pinion of light, the dictating intelligence assumed control, and finished both sentence and argument.

This was not intuition. It was independent spirit intelligence using my organism, as it had once used its own, to voice the truths which it had learned in the celestial life. One of the brightest and best of New England scientists and learned scholars, in closing a long and able argument, suddenly broke forth in this language, my brain fairly reeling under the swift strokes of his dictating sentences: "We come! The curtain has parted! I am here! The strings of your material brain are under my spirit fingers! I am talking; you write my message. I am in my own spirit atmosphere and yet I am in you. Believe it, oh my brother, for the Infinite has taught us, and the marriage of the two spheres has already taken place. Alleluia! Amen."

That is not intuition. It does not belong to that attribute of the spirit. And so I surrendered my doubt and moved on higher. But there is this fact touching the law of cultivation as applied to the human spirit. The greater the cultivation of the intuitional attribute, sense, or power, the more spiritual we personally become and the easier of access to us our exalted friends. Nay, if we desire mediumship for the higher good of humanity, the shortest road to its attainment I believe to be the cultivation of the intuitional. It abides in its purity, strength, wisdom, and comfort under all phases of mediumship. It gives a stamp, a finish, to character which nothing else can.

We are spirits—immortal, deathless spirits. We should know ourselves and our spiritual powers. We should obey the law and cultivate the spirit nature if we would rise to the dignity, majesty, and glory of our man or womanhood in the future of life. All below this is unworthy the martyrdom which men inflict upon themselves. All else is transient; this is eternal.

And further, the spirit of the age is material and sensuous. It relegates every question to a material standard. It does it almost unconsciously to the personal enquirer or investigator. *Car bono?* What good? is upon the lips of all. Wealth, honor, or pleasure sums up the material trinity of faith and effort. The higher life is derided. The mercy visitations, the loving salutations, the affectionate watchings and comfortings, the heart communings, and sweet solace brought home to us when the heart is stricken and bare because of adversity and bereavement, are derided as "spook" visitations. Editors of religious newspapers and pulpits denigrate their backs upon the Jesus of their professions, his spirit, his teachings.

Continued on seventh page

written for THE STATUE

The following was received from Portland, by a comrade, only a bare fact that they, who had that remained Mrs. James.

Dear Sir: I have been a great deal of time in the part of the reference to the part of the pleasure personally wife at there, wife in first at the power get her felt sorrow in my after set time to I have treated mutual every one that put idea the less the could be shall be as dis- upon a volition matter her I same take got d and one stock such of it facu cert tim nev res two ha

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STATUOLISM—WHAT IS IT?

The following letter from a prominent scientist, Spiritualist, and gentleman, was received here (Kinzua, Pa.) from Portland, Oregon. It was called forth by a communication of mine in THE BETTER WAY of March 1st, wherein only a bare allusion was made to the fact that we have a medium in this valley, who has been unusually favored with that remarkable gift termed Statuolism, Mrs. James A. Barr being the lady referred to.

I am a stranger to you, personally, but a brother Spiritualist, which I trust will be sufficient apology for addressing your interest in further information supplementary to your interesting letter in THE BETTER WAY wherein you detail some phenomena occurring in the presence of Mrs. James A. Barr. The part of it which most interests me is the reference to "statuolism," and which the editor inserts a remark, and I am most anxious to hear your experience of it. I had the great pleasure of knowing Dr. Wm. B. Fahrenstock personally in 1875, when I visited him with my wife at Lancaster, and saw the Herr family there, who were patients of his. He put my wife in the statuolistic condition during the first sitting and gave me evidence enough of the power exhibited therein, but I could never get her to make another trial. I have always felt sorry and annoyed with myself, because, in my anxiety to cross the Atlantic before winter set in, I hurried off without giving him time to experiment with me.

I have tried many times since to interest some one enough to persevere in mutual effort to induce the condition, but everyone to whom I gave his book to read for that purpose seemed to have a previously fixed idea that we could not do or see anything unless the spirits assisted, in fact, that only they could develop us. This is contrary to my idea, which is that we are now as much spirits as we shall ever be, and that we can do quite as much as disembodied spirits can if we can only hit upon the proper training, which, I think, statuolism is fitted to give us. If Mrs. Barr can materialize or manifest at circles away from her body and can retain remembrances of the same my presumption is proved. I shall take it as a very great favor if you will kindly jot down for me your notes and ideas on this and at the same time tell me if you know any one who is fitted to teach the art as Dr. Fahrenstock was. I would make a long journey for such a purpose. He maintained that any one of sound mind and in full possession of their faculties could be taught, if not in one sitting, certainly within say twenty, although at the time when I visited him he told me that he had never entered it himself, and in my after-correspondence with him up to within a month or two of his death, he never claimed, to me, that he had done so. Very respectfully, W. L.

Those who understand anything of this power will perhaps take exception to one being statuolized (to coin a word), by one's own volition. But as "there is nothing new under the sun," the writer may be wrong. Why Statuolism should be native to this valley particularly is not clear, except as the editor of THE BETTER WAY remarked in my first communication that that phase was doubtless peculiar to this part as trumpet mediumship was to the Ohio Valley. But to the facts.

On the first of February a private party gathered at the home of Mrs. Barr to have a seance (this lady being apparently unprepared for it, as she was not dressed for the reception of visitors). The callers were composed of Mr. and Mrs. Springer, Mr. and Mrs. Mason, and the writer—Mrs. Barr and husband completed the circle. Without ceremony a circle was formed around the little stand mentioned in my last. Lights were left burning and silence was the order. At the expiration of about ten minutes the stand began to tip energetically and a spirit showed itself in the doorway of the adjoining bed-room. The form was vaporish but distinctly visible to all. It later proved to be the medium's control, Mr. Longfellow. He beckoned to Mrs. Barr to approach, which she did. And going into the room she took a seat near the bed, rested her head on her hands, and apparently went to sleep. Her person became rigid and was ostensibly under the control of some unseen power, the spirit form having disappeared.

This continued for half an hour before she returned to consciousness. Upon being questioned concerning herself during that time, she said: "I have a faint recollection of being carried through space. My control held me by the hand and conveyed me to a large city—New York, he said. A moment later I found myself in a large room or hall containing many people. At one end was a raised platform on which I saw a beautiful young woman handsomely dressed, who, I afterwards learned, was Miss Clara Parsons, a popular young medium, also controlled by Longfellow, the poet. I was pleasantly greeted by her, when I noticed that I was in a handsomely and richly furnished apartment with many ladies present in evening dress. I then felt ashamed of my kitchen costume; but forgot about it soon, as Miss Parsons introduced me to the company as 'her dear friend, Mrs. Lizzie Barr, of Kinzua, Pa.' After being cheered I spoke, but do not remember what I said. I only can recall that I was conscious, and was being controlled by a spirit to speak. When I ceased, Miss Parsons kissed me, and next I found myself here again."

But this is not all of the proof in favor of statuolism. The writer of this made it his duty as an investigator to obtain the address of Miss Parsons and ask for a description of the seance (and if one was held) on that evening.

The following letter (of which I hold the original) tells the story:

New York, March 14, 1892.

Mr. T. L. Wilson, Dear Sir: Yes, we had a very enthusiastic as well as satisfying meeting at my house on the evening of February 1st, about 20 persons being present. Mrs. Lizzie

Barr, of Kinzua, came. She developed splendidly through my control. Mr. Longfellow, who is here as well, I believe. The last was a splendid one. Mrs. Barr must be a medium of remarkable development etc. Yours, Miss Clara Parsons.

To my mind this seems conclusive proof; and will add, that this is not the only one in confirmation of this statuolistic power or gift. She has also appeared to friends here by pre-arrangement for experiment's sake. Others are also showing signs of being able to send their "double" to distant places and being seen. More anon.

TESTS.

To the Editor of THE BETTER WAY.

Wishing to give credit where credit is due, I make the following statement for publication. I attended several test meetings at Rathbone Hall in Boston. This winter, and being favorably impressed with the marked tests given by Dr. H. F. Tripp's controls, I was led to visit him at his office in Dwight Street. After telling me many things pertaining to my business and situation in life, he gave me the full names of two very dear friends and said there would soon be a seance on their door, and very soon, too. I replied that I could not think it possible, as all were then enjoying comparatively good health. This was on Thursday, the 17th of the past month. On Sunday the mother of the family shocked us all by committing suicide. The following Saturday, my daughter, who was an entire stranger to Dr. Tripp, went to his office and had a sitting with him. Immediately after going under control he said: "I see a lady who comes holding on to her throat, and I see blood trickling through her fingers and she says, 'I did not die at once, but I was conscious after the deed was done, and oh, how I regretted doing it when it was too late.' Which was true. He also said she was in a depressed state of mind, caused by having had the grip, and as soon as the blood began to flow it relieved the brain, and she saw what a mistake she had made, and regretted it when too late. Which was also true. May we not learn from this test that in like cases of mental depression which is often the result of severe attacks of La Grippe that cupping or bleeding from some portion of the body would relieve the pressure on the brain and cause the mind to resume its normal condition again. I give this statement in justice to Dr. Tripp and his controls, and also that skeptics may know that spirits do return. Any one wishing further information regarding the truthfulness of this statement, may address Mrs. J. S. MANSON, 307 Cambridge Street, Allston, Mass.

SPIRIT PHOTOGRAPHY.

Charles V. Warren, of Hart, Mich., writes that on four different occasions he sent to Mrs. Foster, spirit photographer of Cincinnati, for spirit pictures (obtained by forwarding an object belonging to the sender to be photographed), and on each occasion received satisfactory results. On the last Mrs. C. J. Barnes recognized her little boy.

Going to Grand Rapids, I sat in person on two occasions with Mr. F. N. Foster. On both I had success. On my first photograph was Capt. Thomas White, and on the second was Archie Brown, both of Grand Haven. These two spirits were old settlers here, were well-known and prominent business men, and were recognized by many.

I also had a sitting with Benny Foster and Charles Pidgeon. I was much interested in young Foster's spirit painting on handkerchiefs, nearly all of which were recognized as some person once in earth life. Mr. Pidgeon's dematerializing of solid iron rings and placing them on my arms while I was holding the medium's hands was good proof of spirit power.

Such facts are far-reaching and calculated to awaken people to the truth. I will do my share towards helping the cause and spreading its literature.

SLATE-WRITING AND MATERIALIZATION.

Dr. Wilson Nicely tells in his brochure, entitled "Life Beyond the Grave," among others the following: In 1878 my wife and I went to see Mrs. L. Mosser (now Mrs. Carter). She consented to give us a seance. It was a bright day and about 2 o'clock p. m.; the room was very light, and a small stand stood near the centre of the room; there were several slates lying on the table near by. I examined everything carefully; found the slates clean; there was a light cover over the stand; I moved it to examine the stand; I was very careful, as my wife had not seen any of the independent slate-writing or any physical manifestations. We did not give Mrs. Mosser our names until after the seance. I took up a double slate and sponged it off carefully. We then sat down to the small stand. Mrs. Mosser requested my wife to take hold of the slate with her, which she did. After first putting a small piece of pencil between the two slates they then held the slate under the stand. Mrs. Mosser sat with her right side to the table and her right hand only holding the slate. She told my wife to pass her hand over the slate if she desired to, to satisfy herself that she, the medium, did not move her hand. This my wife did and found that she did not change the position of her hand, which simply held the edge of the slate between her thumb and fingers; her left hand remained in full view all the

while. We had only been sitting a few minutes when we could hear the pencil writing, and my wife could feel the pressure on the slate. While the message was being written my wife put her other hand under the stand and moved it back and forth close to the slate, and touching the medium's hand and could feel her fingers still holding the slate this did not interfere at all with the writing, as it went on uninterruptedly until the message was finished, when the pencil dropped. My wife took out the slates, and on the inside of the slates the following message was written:

Julia. My dear Niece I am so glad you have come to investigate this beautiful philosophy. Tell your father my brother Benjamin to come and investigate this phenomena for himself, and I will convince him that there is more truth in Spiritualism than in all the preaching we have ever done. Your uncle, G. B. MARY.

We had positive proof that the medium did not write the message, as her hand did not let go of the slate; and had she desired to write it she could not have done so as we were strangers to her and she had never met us before. She did not know our names or the names of the persons mentioned in the message, or their profession. This message was very convincing, as it gave positive proof of the identity of the spirit, as my wife had an uncle, the Rev. George Maltby, who was an eminent minister, and who had passed over the mystic river a few years before, and her father, his brother, Rev. Benjamin M., had been a minister for forty years. This seemed proof positive that our friends who have left us for the spirit land can return and communicate with us.

My wife did as her uncle requested and wrote to her father, telling him of the message, and how it was received, and requested him to come and investigate for himself.

After this seance we had many more with this medium; some of them at our own house, and we received many loving messages from those the world called dead. And we were fully convinced.

That ever near us, though unseen, The dear immortal spirits tread, For all the boundless universe Is life—there are no dead.

Inviting Mrs. Cooper (Cissus) to his own house for the purpose of holding a seance, the doctor writes: "We made a cabinet with about eighteen yards of dark canton flannel, attached to a large wire hoop, so it could be moved to any place in the room. The cabinet curtain was left open at one side and the curtain thrown back for a door. Mrs. Cooper, the medium, would sit just in the opening of the cabinet. At first misty clouds would appear and move out from the cabinet, becoming larger and more opaque or whiter as they advanced, and gradually assuming a human form, and then the features would appear so we could recognize the face. On one occasion Mrs. Cooper had taken her seat in the opening of the curtain as usual, the white clouds appeared, and two spirit children ran out into the room, and taking hold of each other's hands began a kind of waltz about the room. In size they seemed like children from four to five years of age, had sweet little faces and short curly hair; they had on little white robes just short enough to show their tiny little feet; they ran about the room looking at everything just as children in the forms are wont to do. Mrs. Nicely held out her hands to them and said, 'Oh, won't you come to me?' In an instant they ran to her and put their little hands into hers, then ran away again, and in a moment dematerialized or faded from our sight while we were looking at them. We were all astonished and delighted to witness such a sight. Remember there was not a living child in the house, and this seance was not at the house of the medium but at our own house, and there were but four persons besides the medium present, and they were Rev. B. K. M., Mrs. Nicely, Mr. McDonough, and myself. There was no deception practiced; the children did not return to the cabinet, but faded away out in the room while we were all intently watching them. After this several other spirits materialized.

A few evenings after this seance we again had Mrs. Cooper with us, the same persons being present, with the addition of a young German girl. The piano was at the side of the room about four feet from where we had hung the cabinet. Mrs. Cooper sat in the opening of the curtain in full view, as usual. Quite a number of our dear spirit friends materialized and were recognized. Then the materialization ceased for a few minutes and the German girl went to the piano and began to play an accompaniment, and all joined in singing; suddenly the German girl cried out, 'Oh, the piano is moving!' We looked at it and sure enough it was moving or rocking endwise, one end then the other end would rise and fall. I ran to the piano and removed some images and vases which stood on the back of it, when it raised off the floor, still keeping up the rocking motion and advancing into the centre of the room. It was moved at least six feet from where it had at first stood. No hands touching it but those of the German girl. She kept her fingers on the keys, stepping back as the piano moved forward. We could see all around the piano all the time, and knew no one in the room touched it besides the girl touching the keys. The medium was not nearer at any time to it than three feet."

A REMARKABLE PSYCHICAL EXPERIENCE.

In the "Cosmopolitan Magazine" for November, an article of my own was published, entitled "Five Friends—The Story of an Extinct Household." It was a sketch of the last sad days of Dr. Westland Marston and his children, and it contained the account of a very singular spiritualistic prophecy as to the succession of deaths by which this household became extinct—a prophecy often repeated to me while all the persons mentioned in it were still alive and well. This remarkable instance of what seems like spirit fore-knowledge made a wide impression, if I am to judge by the numerous letters I received on the subject from all parts of the United States, and from England. Among these letters was one in itself so astonishing, that I wrote to its author for permission to publish it. This kindness having been accorded me, I send the letter to you, since "The Arena," above all other American Reviews, has shown itself hospitable to advanced thought, and ready to consider, fairly, and justly, the mysterious and unexplored. Here is the letter.

64 John Street, Providence, December 5, 1891.

Mrs. LOUISE CHANDLER MORTON.

Dear Madam: I have just read your article "Five Friends," and the singular fulfillment of the prophecy regarding the death of the Marstons recalls a similar prophecy in my own experience, and its fulfillment, which may interest you.

I was a medical adviser of the family of Hiram Maxfield, a hotel-keeper and caterer, widely known throughout New England. They were a very healthy family, seldom ill, any of them, except with some minor ailments. One day I was called to see Mrs. Maxfield, at her home, a few miles down the bay. While waiting for the return boat, the eldest daughter, a young lady of about twenty, came out upon the porch, where I was standing, and said that she wanted to tell me something, but it appeared so foolish to her that she wanted me to say nothing about it to the family. She said that she had heard a voice say, distinctly: "You will die first, then Harry, then father." She was alone at the time, and thought that some one must have spoken to her from an adjoining room. She went to the door, looked in, saw no one, and soon heard the words repeated, with the addition, "And Dr. Anthony will be present in each case."

All three of the persons mentioned in this prophecy were then, apparently, in perfect health. About two years after—the young lady having married in the meantime—I was called in to see her. She had been stricken with apoplexy, and died in a few minutes after my arrival. The son, Harry, about this time developed symptoms of consumption; and with him, the end came in about six months. He had been away in another climate, under the care of a physician, but as he was failing rapidly, was brought home. I was sent for, and arrived just before he breathed his last.

About a year after this, the father of the family contracted a cold, on a fishing trip to New Hampshire, which resulted in his death soon after his return. I was sent for, as usual, and only failed to be present at the moment of his death because I stepped out for an instant to send a telephone message, and he had breathed his last just before my return. Thus was the prophecy fulfilled. I must add that neither the family nor myself had any belief in Spiritualism. Respectfully yours, W. E. ANTHONY, M. D.

In the case of the Marstons, the prophecy, purporting to come from the spirit of Mrs. Marston, and to be addressed to the eldest daughter of the household, was: "You will die first, then Nelly, then Philip, and last of all your father," and it was as literally fulfilled as was the one related by Dr. Anthony concerning the Maxfields. Truly there are more things in heaven and earth than the skeptic has so far been able to explain.—Arena.

SECOND SIGHT.

It is an historical fact that the Rev. Joseph Buckminster, who died in Vermont in 1812, just before his death, announced that his distinguished son, the Rev. J. S. Buckminster, of Boston, was dead. It afterward turned out that the son had breathed his last about the moment his father made the announcement. The Faston (Ohio) "Telegraph," later told the following incident, which may be taken as a parallel to that of the Buckminsters:

On Wednesday morning at four o'clock, Gen. John Quinn breathed his last. But a few minutes after that, Joseph Deem, who also died on the 14th, aroused from his sleep and said to his son John, who was at his side, "John, Gen. Quinn is dead." To this John said, "I reckon you are mistaken, father; you have been dreaming; I guess Gen. Quinn is not dead. He is not even sick, but goes down town regularly every day for his mail." "Yes," said Father Deem, "I know he is dead," and he had scarcely finished speaking when Benjamin He-man walked in, about five o'clock, as was his habit, and said to them, "Gen. Quinn is dead!" What is strange about it is that Father Deem did not know of Gen. Quinn's illness, and in all probability, had not heard his name mentioned. Was it the freed spirit of General Quinn on its first mission out of the body, to carry the news to an old friend also near the portals of death? Or, was it a wider vision, a supernatural sight given to Father Deem, so that, as he stood on the confines of the unseen world, he took in the scope of his sight things unseen to the natural eye? Did he see with the freed spirit's eye? However this may be answered, it is full of interest to every inquiring mind.—Boston Globe.

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ANNIVERSARY IN BOSTON.

(Continued from first page.)

of the true humanitarian and lover of his kind and to enjoy a future life of action rather than repose; of beneficence rather than selfishness; of reality rather than dreams; an immortal existence, practical, rather than dreamy and speculative.

After singing by the quartet, benediction was pronounced by Hon. Sidney Dean and the morning session closed.

Afternoon.

With an invocation by Hon. Sidney Dean, the afternoon session was opened at 2 o'clock, dinner having been served in the hall.

Referring to the song of "Galilee," which had been sung by the Nilsson Quartet, Mrs. R. S. Lillie said it brought two waves of thought to her mind—the wave of Spiritualism which passed over the sea of Galilee and the wave that was passing over the world to-day. From these she drew her lessons of the progress of spirit growth and she believed the voices Christ heard on Galilee were the same as those heard by the Spiritualists of to-day. Spiritualism stands for all that is calculated to make a man grander and nobler. God is made manifest through his sons and the Marys and Marthas are touched. Spiritualism has given material and mental equality to the sexes. Without irreverence, the light is stronger to-day than in the time of Jesus Christ. In closing, Mrs. Lillie asked for a subject for a poem and a voice in the audience cried out, "Our Anniversary," whereupon she invoked her muse and recited an original ode, full of ardor and startling enthusiasm for the cause.

Dr. H. B. Storer was next introduced as one of the veterans of Spiritualism and said in part: Spiritualists believe in the personal survival of the individual after death. The enfranchisement of the soul has brought blessed influence to all Spiritualists, as the soul transcends all knowledge. Our Spiritualism is intentional. It affirms infinite goodness and upon this we base our confidence that nothing can go wrong. Disorders may arise but they are only temporary. All are considered preparatory to the hereafter. The event we celebrate to-day is second to none in importance, not even to the birth of Jesus Christ, for events pass away, while spirits do not pass away. What was the condition of the public mind upon the advent of Spiritualism? It was clogged and clouded by theological dogma. The dominating idea was that a personal God, with all the passions of a man, claimed our subservience. The more religious the child, the more he believed in a despotic creator. All free thinking was deemed heretical and in this condition of slavery Spiritualism found the people. With the growth of spirit life the material and spiritual have become associated and the false conceptions of man must be banished through Spiritualism. Spiritualists have been called irreligious because they are not organized and have no hindering forms or creed. I view it as a great religious movement and the means of breaking down barriers on all sides.

I believe the direct result of Spiritualism will be to make free men and women everywhere. It teaches the brotherhood of man. Doubt not that when the spirit world is reached we shall be better off than we are in the material world. Spiritualism brings with it no terror of death. It is a new revelation, fresh every morning, and makes life more worth living than it could under sectarianism, bigotry, and intolerance. Men know no more of God to-day than they did 1,000 years ago, and to search for him by theology means disappointment. Spiritualism is deeper, higher, and more incomprehensible than anyone can yet comprehend.

During the afternoon session there were selections by the Temple Orchestra, Nilsson Ladies' Quartet, Miss Ella C. Luce and Miss Lucette Webster recited "The Creed of the Beliefs."

Evening.

The evening exercises opened at 7:30 with singing by the Nilsson Ladies' Quartet. Invocation was offered by Hon. Sidney Dean, followed by a trio, "Swiftly Speed Our Shallop," by Eva L. Baker, Marie F. Weale, and Ella C. Luce.

The principal address of the evening was by Mrs. R. S. Lillie, who spoke as follows:

"Friends, we are celebrating the advent of Modern Spiritualism and every time we say these words it signifies that we recognize ancient Spiritualism, or recognize the fact that Spiritualism is much older than the forty-four years which mark the history that we speak of as Modern Spiritualism. The thoughts that we shall give you to-night, then, will be a few occurring to our minds on ancient Spiritualism and their relation. Our Brother Dean, in an able effort this morning, gave a resume of the last year's progress, as well as the march of the forty-four years I have spoken about. We look back over a past which is marked by peculiar spiritual efforts—by experiences belonging to mankind and the history of the race, which stand out as marked features, showing man to be something more than mortal man—an immortal soul or being—and all of these experiences, marked as they are, having become a part of human history, are index fingers that point the way of human progress. For in every one of these efforts of history there has been a marked advancement or it has marked a period of growth where there has been a culminating point, where there has been such conditions that there could be made possible the spiritual communings which have given us the foundation of every religious system, as well as giving you Modern Spiritualism. So that, my Christian friends, we say to night that Spiritualism is older than your belief; older than our modern phase, and goes back into human history as far as we have any record of man, as a man recording and who has left any history of what he did and thought and aspired to be. Man as a spirit—for we speak of him as such—has ever aspired to know more of his spiritual selfhood and has ever tried to ascertain the relationship which he bore to the higher, which he always felt to be. And whatever earth has of ideas and interpretations of that higher, from the crudest idea of what God is in the savage past of human history up to the present, has been an effort of man in this direction and has also been a ray of spiritual light, according to man's ability to reflect that light, and the soul has ever been as a mirror reflecting, according to its surface, and its surface here on the earthly plane is the external body, the brain, the encasement of the spirit, for verily we are sons and daughters of the living God; verily, we are incarnate sons of deity if we know aught of this. In these incarnations of flesh we are burdened thereby. The soul is locked, as it were, within prison walls of flesh. It sees as ever through a glass darkly and sometimes things become inverted. And as the 'great healer' of the past gives us a lesson where he found the physically blind, touched them by the potent power of which he was possessed and with the first manipulation he said: 'What seest thou?' and they answered, 'I see men as trees walking.' They were then imperfect in the vision and that showed that this was but the first power or the first manipulation. So we say man, as a spirit, has been touched by the power divine in the past; with these earlier manipulations they saw men as trees walking, or their vision was inverted. And as they have seen thus, they have been unable to give a clear and comprehensive view of self or of God—of God manifest in the vast universe, or of God manifest in self, or in the human race. For if we know aught of God from the spirit standpoint even, we must learn it through nature, as God's manifestation or representation, and through man as the highest expression, intellectually or spiritually, of what God has manifested. This is as we find it, for when incarnate, as you speak of disembodied souls and who sometimes borrow the brain as a reflector to image out the higher life, we find through nature's manifestations, not as an individuality or personification, save as we see it in the manifold powers and presentation in all nature, and as we see it in man and even down to the tiniest blossom that graces the bed of earth. And he

who reverently seeks to know God finds him in the breath of every flower; finds it also in the glittering face of every starry sphere and in the radiant countenance of man, in that universal power which we can not comprehend, and yet which every soul reverently acknowledges a power indefinable and a presence unknowable.

"We, as searchers then, looking out through the past of human history, find that man has travelled, as it were, through pain and anguish of material suffering, making pilgrimage out through these conditions up to the present time; and every three and agonizing pain of the past has been essential to make the way for spirit communing and spirit return to-day. So that through these measures spirit return has been made possible. And while we stand in our pride celebrating the advent of Modern Spiritualism, we acknowledge every help, every stepping-stone, every ray of light, every extended hand, every word, and the power and effort of every savior of the past, for these have been mates, and Nature has provided them. We speak of the saviors of the past, and we do not mean some one to save by atoning blood, a power from future consequences of evil doing, but they who have given light, each one who has given a ray of this light, every one who has been a torch-bearer of truth, every one who has saved man from the commission of sin, has been one of the saviors who has been able to save him from the consequence thereof. And in this we have had the sages, the philosophers, the seers, the spiritually gifted ones, and the so-called messiahs and sons of God of past ages. For God has not left the race without a manifestation of his presence, nor has the earth in any portion thereof been left without any sunlight; and, as we have said, every age has had its light according to the ability of man to reflect that age, and it has been looking up little enough, through these ages, and yet there has been sufficient all the way that we must say that Modern Spiritualism stands not without its aids of the past, all of which we recognize. And when you, Brother Dean, enumerating these changes of the past, spoke of those who have been as John the Baptists in the wilderness of material things, crying out for the elevation of the spirit, and giving the signs of man's deliverance, in a measure, we say we have had these as a Luther, a Wesley, and many that have been crowned with the power of spiritual sight, spiritual discernment, and spiritual life, every one of these marking a change in human history, and as our brother had said, crystallized, changed, grown cold as far as the spirit is concerned, and its recognition. And it has been found necessary farther on to rekindle this light upon the altar of human experience. And after a Christ born in Judea, out of the thralldom of ancient Judaism, protesting against its errors, protesting against its wrong and injustice to man, came out with the simple teachings of a simple form, the older Spiritualism, though not the oldest by any means. For prior to this were the prophets; and in speaking of ancient Spiritualism I want to say to you that if human record is of any value whatsoever—if ancient history may be relied upon, there is scarcely a phase in modern mediumship that was not present in the past of human history. And you may go back 2,000 years before a Jesus, inspired, touched by this living fire of truth—and you will find a Daniel, the prophet, and there are Ezekiel, Elias, and Elijah, and everyone of these represent a phase of mediumship older than that which we celebrate to-night, and yet everyone of them akin to this.

"I want to say to you, my Christian or Protestant friend, whatever your faith may be, that the Daniel of that age was a trance medium, or would have been denominated such. Yes, even the Bible as a record, says he was such, and in the history thereof it speaks of him, and it says, 'When such and such things were given me of the spirit, I was in a trance, and the spirit said unto me thus.' And you may turn to this record back to the coming of our older brother, the medium of Nazareth who performed such wonders, that these wonders were called miracles, or have been called such by the Church, and sealed and stamped as the wonders and signs which should follow his teachings in order that man might be able to believe.

"Now, I want to ask you if there ever was an age when there was greater need of the signs of the power of God than there was in the materialism of the nineteenth century? Was there ever a time when miracles were demanded, when material signs struck at the root of the pre-religious at all until it would have felled it to the earth were it not preserved by modern miracles, for miracles they must be called in this nineteenth century. Again came the power of the spirit; again the windows of heaven were opened, and the reign of the spirit descended upon mankind. Again these manifestations were given; again mediums walked the earth; again they were misunderstood; again denounced; and again 'He came to His own, and His own received him not.'

"I want to say to you that Modern Spiritualism is the coming of Christ which was promised, if it will ever have a fulfillment, when he said, 'I go, but to come again; and if I go not, the spirit,

which is the comforter, can not come.' And when in going and looking out through the future ages, he saw that the time would come when there would be another of these great waves of power sweep over the earth, and come according to natural laws, governed by the same, and make their advent when it would be possible for them to come. And Spiritualism is here as the direct result of nature. It could not have come with its present interpretations sooner than it did come, and all the powers of men and demons could not keep it back a day longer than it did keep it back. For every effort had been made in the past, and in the name of gods or devils, these manifestations have been met in every instance, beaten back if they could be beaten back, stopped if they could be thwarted, until at last in the nineteenth century, in 1848, in the home of the praying mother, in the household of one of the branches of the Church, came such manifestations that prayers to God or power of the demons or men could not longer hold it back or suspend its operations.

"To-night we celebrate then the advent of these returning spirits, and the first one making it known that he could return was an uncertain quantity, and I am glad of it—I mean by this, as far as salvation is concerned. He was one of the ordinary sons of men—no son of God more than this: He was one of the toiling sons of men, who went from house to house, homeless and unrecognized, and upon whom the oppressing hand of man fell, will awake to that alive. And by-and-by, with the aid of other spirits, there was a resurrection of the old bones, as much as was ever prophesied, when with knocks and sounds he said, 'My bones were buried,' or 'My bones were in the corner of this cellar, and dig deep enough, you will find remnants of my bones as a testimony that I, as a living soul, live after death.' And I want to say to you that the soul that did that, did more for the great body of humanity than all the religious systems of the past had ever accomplished. And does this seem sacrilegious to you? For you give the proof of one returning spirit, and reason and common sense say: the rest can get there too. You give the proof that one soul, possessing only such attributes as you possess, is outside of any walled heaven or any pit of hell, and you settle the problem for every other soul in this universe; and that is what that did.

"Then you ask: What has Modern Spiritualism accomplished? It has unlocked the doors of the kingdom of truth, and has given a revelation that the ages have waited for; and it has knocked the bottom out of hell. And I say this with all sincerity and reverence. You may not feel that it is such; but it is with the deepest reverence. For I will tell you why. You prove to mankind that the old theology that saved one and doomed ten is not true, and you give mankind a gospel of hope at least. And the returning spirits have been of every grade.

"Now my critical friends, and there are always such here, who say, 'you, as Spiritualists, have communion with spirits,' and we hear all sorts of reports, all sorts of testimonies, and all kinds of messages and by the tone of some of these messages I shall conclude that these were but the results of evil spirits, or those who are outside the kingdom of heaven.' Very well, my friends, if this has been all that your investigations have brought you from this lesson, then you have been a superficial observer at least; for it teaches me and every reasoning thinker, that if this class are free, then the others, with greater power of wisdom, love and strength combined, as the higher always have, must certainly be free. How could you make it otherwise? Then it teaches this also: If this were the only class that communicated, it would spoil all theology. Because theology says they have been confined in a place of eternal punishment; and if we find they are let loose, then we hope at least for opportunities somewhere in their freedom for enlightenment and truth. Don't you see? And there is a greater teacher of Modern Spiritualism which is progress for the human soul, instead of hell's eternal punishment. Sin has its own punishments and metes them out in good measure, and the soul indulging in it will find enough to satisfy it; and Spiritualism, with all its teachings of love, does not teach that man is entirely free from this punishment, if you term it such, which brings by the law of compensative nature, the reward of merit, or the consequences of evil.

"So that, my orthodox friend, if you want any hell, you are going to get it; if you are anxious for it for yourselves (but I never saw one that was), you will find that there is for every one full measures of its consequences, good or evil, and just at this point I want to say what our older brother emphasized. He said the kingdom of heaven is within, and that is where we say both kingdoms are.

"We want to speak of some of the modern and ancient phases of mediumship for a few moments. We have alluded to trance mediumship. I want to say to you among the manifestations that have appeared in these forty-four years, we started out with demonstrations in one home, and these have

spread to demonstrations in thousands and hundreds of thousands of homes, which started with a knowledge that three little girls possessed a peculiar power, and around them strange sounds were heard, and manifestations took place; we have come to a point where these are almost as frequently found as it is to find a home without any of these. And while we speak of the advent of Modern Spiritualism, you are very apt to say we celebrate the 'rap' or these minor manifestations, or first manifestations. I want to say to you, at that home at Hydesville, there took place every phenomena of Spiritualism which has been manifested since that time, except that now have taken form for the great multitude. And then it was in one household, for they had from the rap, almost every phase, and even forms were seen in what we call and have named materialized forms, whose bodily presence was discernible to those who looked upon them with a natural and not spiritual eye.

"And while we speak of this we want to say ancient Spiritualism had this; and when we look at transfiguration and other peculiar manifestations of the other day, we take you to the Mount and there we see the transfigured Jesus and Moses and Elias were seen by the mountain side, and so plainly that the disciples wanted to hold them.

"Materialization, transfiguration, trance-mediumship. Let us go back to an old carnival in the kingly palace, and see the hand-writing against the wall, and the finger writing in letters which could not be interpreted at first, and which frightened the king. It was, in modern parlance or phraseology, slate-writing. In the ancient days, prior to this manifestation, when it was said that the great spirit of the universe gave the commandments to Moses, it would have been called writing on tables of stone. So from Moses as a slate-writer, and the hand-writing on the wall, where it appeared against the wall and frightened those at the kingly feast, down to the modern Slade or Watkins, or any of those who gave demonstrations to-day, we have a direct line of the spiritual gifts of which St. Paul said: 'Now brethren, concerning spiritual gifts I would not have you ignorant.' I wish the Christians from the time St. Paul gave this utterance up to the present time, had lived their Spiritualism. There would then have been no 'modern' Spiritualism; and Modern Spiritualism is here because they failed to keep this compact, and failed to follow this gospel, and take hold of these promises. For was it not written, 'These signs shall follow those that believe. In my name shall they cast out devils; in my name shall they heal the sick; in my name shall they cleanse the leper, and in my name perform many wonderful works,' and if whosoever said 'I believe in this the Lord Jesus Christ,' could have shown one of the signs of his belief, every believer in the church could have given one of his signs of belief, there would have been no quarrel between Spiritualism and the church as it stood when the message went out: 'Spirits have returned to earth.' But while they failed to make use of these gifts while they lived in the letter, while they depended on its interpretation, while they lost the power of the spirit. He who said 'Go forth and take no thought what thou shalt say, for in the day and hour when it is needed, it shall be given thee.' If they had done that, would they have built theological seminaries? It could not have been because they would have depended upon the promise which was given, but as these things gradually changed, and men held to this, to the interpreting of the law, to the coming of Peter and his visions, and forgetting that God lived, and that the spirit was a living influence, and that man has as good a right to call on these powers, and expect them, and to use these gifts as he did in the past. And while forgetting this, there came a necessity for Modern Spiritualism and spirit return. Spirit return was made possible again by not only these experiences preceding it, but by the fitness of the age in which it came. It came possibly because man had grown, the intellect unfolded, and here we have an illustration of this in these latter days by those who have come out, until they can look these modern manifestations over seriously and appreciate them at their true value.

"Now we shall not hold you much longer. But we want to speak of Peter his entrancement, his peculiar visions for when in prison even, it was so common for people to see spirits, that when he first came out, having had a manifestation such as we have in our physical sciences, when matter is defined, the prison doors unlocked and he went forth, his friends said: 'We thought we had seen his spirit.' Now, you see, there were such Spiritualists. They were not surprised at seeing the spirit of a man in prison; and I sometimes wish we could see and look back with the mind's eye and see that more ancient form of Spiritualism, of which we have but a few glimpses, written through the New Testament, which are rays of golden light, and which make the Testament the record of spiritual events, when it becomes known to man what these really are.

"And now, my Christian friends, those who say that Spiritualists discard the Bible, I want to say to you there is not a class of people on the face of the earth who can read the Bible as consistently as Spiritualists, illuminated by these latter-day manifestations. I want you to see that it is the Spiritualist medium who understands its phraseology. There is not one of the mediums but know what our brother medium meant when he said: 'I am the father of one, if ye had heard me, ye had heard Him also.' Ask Brother Dean how he gave his discourse to-day, and why he left the Methodist pulpit, and is in this cause as humble as a child, who says: 'I, and my father, and my spirits are one; whatsoever they give me to do I do obediently; wherefore they direct, I follow.' This is the child, like simplicity and humility of truth, belonging to the day, coming out of the past ages, budding a blossom in the nineteenth century like a fragrant flower of light.

"We have not time to dwell upon the modern manifestations, but we know some of you will say: 'What do you think of this and that where we have found so much that we know to be false and counterfeit?' What do you think of it? We think of it just as man has always thought of things of this kind. 'Everything worthy of counterfeiting has found some man or woman mean enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached its measure. But did it frighten you to death, or so that you would not take your risk on the next hundred dollars because you found a counterfeit in your pocket? Would it frighten you so that you would not touch a two-dollar bill because you found a counterfeit in the market?'

"Then some one says, 'How do you feel when every now and then some one, having been a Spiritualist, goes back and denies this, and goes and takes up the old line of thought and denounces Spiritualism?' We feel a good deal like the rest of the disciples did when Judas did the same thing, or when Peter denied the Master till the cock crew. We feel ashamed, chagrined, and for a few moments it may be 'set back,' to use one of your modern expressions, and then we halt a moment, and think it is a sign after all that this has a genuine seal upon it, when they dare to assume something else in its place. And then we buckle on the armor, and let Judas go and hang himself, just as he did before. If he gets rope enough, all he needs is the thirty pieces of silver, and some need but one. For human nature is human nature, and is made of such brittle stuff, that every now and then you will find it just the same to-day as other ages, and then you see aside from the Peter or Judas denying the Master, that Peter feels ashamed of himself, and the Peters feel so sorry that they can be trusted better than they could before, and make good tenants to hold the keys of heaven with the keys in their possession. Some one says, 'How do you dare to trust one of these after once betraying you?' I want to tell you something about crime, wrong-doing, and sin. Don't you know that under certain temptations a man will do wrong. He may rob his employer, or he may do a wrong that in a moment of temptation he yields to, that in reality gives him strength in future to make a man that can be trusted thereafter. There is an unborn sin, and sin that is the result of a chain of circumstances, and they are just as different as black and white. Now, Peter was a good sort of fellow all the way, except that time, when there were so many against the Master, that it at least had its influence upon him, and he said, 'I say unto you, I never knew him.' But you never saw a man more ashamed of himself than Peter was, or a more faithful man after.

"Now, don't take this lesson and say we go forth and exhort people to sin, but say this: 'We say the sinner is not a hopeless case.' That is the philosophy of Spiritualism, and many times a man who receives this experience may become the servant of God. Every experience of this kind that Spiritualism passes through makes it stronger.

"I see the press represented here, and I want to say that this Spiritualism has had an impetus of growth from that direction. If we have not had persecution enough we expect to get it. To-day we are receiving respectful consideration, and every now and then when we receive a stab we say, 'Go ahead; you have lifted us every time you did it.' And just as surely as in the past, he who most philosophically could look upon life said: 'Evil has ever been made the servant of good,' so we say, even our enemies have been made to praise the cause of truth through their own endeavors, unconsciously, and the truth moves on majestically grand, and have sometimes pushed the old chariot wheels by the earnest endeavors of its friends, sometimes given an impetus by its enemies, who did not mean to do it, and the chariot has moved onward until the central thought of Modern Spiritualism, life and immortality and the ability of man to communicate has been largely accepted to-day.

Mr. Dean, whose name was down on the program to make some remarks, then rose, and in briefly introducing Mr. Edgar W. Emerson, he threw out a few salient suggestions. He said:

Continued on eighth page.

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ANNIVERSARY IN BOSTON.

(Continued from first page.)

of the true humanitarian and lover of his kind and to enjoy a future life of action rather than repose; of beneficence rather than selfishness; of reality rather than dreams; an immortal existence, practical, rather than dreamy and speculative.

After singing by the quartet, benediction was pronounced by Hon. Sidney Dean and the morning session closed.

Afternoon.

With an invocation by Hon. Sidney Dean, the afternoon session was opened at 2 o'clock, dinner having been served in the hall.

Referring to the song of "Galilee," which had been sung by the Nilsson Quartet, Mrs. R. S. Lillie said it brought two waves of thought to her mind—the wave of Spiritualism which passed over the sea of Galilee and the wave that was passing over the world to-day. From these she drew her lessons of the progress of spirit growth and she believed the voices Christ heard on Galilee were the same as those heard by the Spiritualists of to-day. Spiritualism stands for all that is calculated to make a man grander and nobler. God is made manifest through his sons and the Marys and Marthas are touched. Spiritualism has given material and mental equality to the sexes. Without irreverence, the light is stronger to-day than in the time of Jesus Christ. In closing, Mrs. Lillie asked for a subject for a poem and a voice in the audience cried out, "Our Anniversary," whereupon she invoked her muse and recited an original ode, full of ardor and startling enthusiasm for the cause.

Dr. H. B. Storer was next introduced as one of the veterans of Spiritualism and said in part: Spiritualists believe in the personal survival of the individual after death. The enfranchisement of the soul has brought blessed influence to all Spiritualists, as the soul transcends all knowledge. Our Spiritualism is intentional. It affirms infinite goodness and upon this we base our confidence that nothing can go wrong. Disorders may arise but they are only temporary. All are considered preparatory to the hereafter. The event we celebrate to-day is second to none in importance, not even to the birth of Jesus Christ, for events pass away, while spirits do not pass away. What was the condition of the public mind upon the advent of Spiritualism? It was clogged and clouded by theological dogma. The dominating idea was that a personal God, with all the passions of a man, claimed our subservience. The more religious the child, the more he believed in a despotic creator. All free thinking was deemed heretical and in this condition of slavery Spiritualism found the people. With the growth of spirit life the material and spiritual have become associated and the false conceptions of man must be banished through Spiritualism. Spiritualists have been called irreligious because they are not organized and have no binding forms or creed. I view it as a great religious movement and the means of breaking down barriers on all sides.

I believe the direct result of Spiritualism will be to make free men and women everywhere. It teaches the brotherhood of man. Doubt not that when the spirit world is reached we shall be better off than we are in the material world. Spiritualism brings with it no terror of death. It is a new revelation, fresh every morning, and makes life more worth living than it could under sectarianism, bigotry, and intolerance. Men know no more of God to-day than they did 1,000 years ago, and to search for him by theology means disappointment. Spiritualism is deeper, higher, and more incomprehensible than any one can yet comprehend.

During the afternoon session there were selections by the Temple Orchestra, Nilsson Ladies' Quartet. Miss Ella C. Luce and Miss Lucette Webster recited "The Creed of the Belles."

Evening.

The evening exercises opened at 7:30 with singing by the Nilsson Ladies' Quartet. Invocation was offered by Hon. Sidney Dean, followed by a trio, "Swiftly Speed Our Shallop," by Eva L. Baker, Marie F. Weale, and Ella C. Luce.

The principal address of the evening was by Mrs. R. S. Lillie, who spoke as follows:

"Friends, we are celebrating the advent of Modern Spiritualism and every time we say these words it signifies that we recognize ancient Spiritualism, or recognize the fact that Spiritualism is much older than the forty-four years which mark the history that we speak of as Modern Spiritualism. The thoughts that we shall give you to-night, then, will be a few occurring to our minds on ancient Spiritualism and their relation.

Our Brother Dean, in an able effort this morning, gave a resume of the last year's progress, as well as the march of the forty-four years I have spoken about. We look back over a past which is marked by peculiar spiritual efforts—by experiences belonging to mankind and the history of the race, which stand out as marked features, showing man to be something more than mortal man—an immortal soul or being—and all of these experiences, marked as they are, having become a part of human history, are index fingers that point the way of human progress. For in every one of these efforts of history there has been a marked advancement or it has marked a period of growth where there has been a culminating point, where there has been such conditions that there could be made possible the spiritual communings which have given us the foundation of every religious system, as well as giving you Modern Spiritualism. So that, my Christian friends, we say to night that Spiritualism is older than your belief; older than our modern phase, and goes back into human history as far as we have any record of man, as a man recording and who has left any history of what he did and thought and aspired to be. Man as a spirit—for we speak of him as such—has ever aspired to know more of his spiritual selfhood and has ever tried to ascertain the relationship which he bore to the higher, which he always felt to be. And whatever earth has of ideas and interpretations of that higher, from the crudest idea of what God is in the savage past of human history up to the present, has been an effort of man in this direction and has also been a ray of spiritual light, according to man's ability to reflect that light, and the soul has ever been as a mirror reflecting, according to its surface, and its surface here on the earthly plane is the external body, the brain, the encasement of the spirit, for verily we are sons and daughters of the living God; verily, we are incarnate sons of deity if we know aught of this. In these incarnations of flesh we are burdened thereby. The soul is locked, as it were, within prison walls of flesh. It sees as ever through a glass darkly and sometimes things become inverted. And as the 'great healer' of the past gives us a lesson where he found the physically blind, touched them by the potent power of which he was possessed and with the first manipulation he said: 'What seest thou?' and they answered, 'I see men as trees walking.' They were then imperfect in the vision and that showed that this was but the first power or the first manipulation. So we say man, as a spirit, has been touched by the power divine in the past; with these earlier manipulations they saw men as trees walking, or their vision was inverted. And as they have seen thus, they have been unable to give a clear and comprehensive view of self or of God—of God manifest in the vast universe, or of God manifest in self, or in the human race. For if we know aught of God from the spirit standpoint even, we must learn it through nature, as God's manifestation or representation, and through man as the highest expression, intellectually or spiritually, of what God has manifested. This is as we find it, for when incarnate, as you speak of disembodied souls and who sometimes borrow the brain as a reflector to image our thought in a measure, we must say to you that whatsoever we find of God in the higher life, we find through nature's manifestations, not as an individuality or personification, save as we see it in the manifold powers and presentation in all nature, and as we see it in man and even down to the tiniest blossom that graces the bed of earth. And he

who reverently seeks to know God finds him in the breath of every flower; finds it also in the glittering face of every starry sphere and in the radiant countenance of man, in that universal power which we can not comprehend, and yet which every soul reverently acknowledges a power indefinable and a presence unknowable.

"We, as searchers then, looking out through the past of human history, find that man has traveled, as it were, through pain and anguish of material suffering, making pilgrimage out through these conditions up to the present time; and every throne and agonizing pain of the past has been essential to make the way for spirit communing and spirit-return to-day. So that through these measures spirit-return has been made possible. And while we stand in our pride celebrating the advent of Modern Spiritualism, we acknowledge every help, every stepping-stone, every ray of light, every extended hand, every word, and the power and effort of every savior of the past, for these have been mates, and Nature has provided them. We speak of the saviors of the past, and we do not mean some one to save by atoning blood, a power from future consequences of evil doing, but they who have given light, each one who has given a ray of this light, every one who has been a torch-bearer of truth, every one who has saved man from the commission of sin, has been one of the saviors who has been able to save him from the consequence thereof. And in this we have had the sages, the philosophers, the seers, the spiritually gifted ones, and the so-called messiahs and sons of God of past ages. For God has not left the race without a manifestation of his presence, nor has the earth in any portion thereof been left without any sunlight; and, as we have said, every age has had its light according to the ability of man to reflect that age, and it has been looking up, little enough, through these ages, and yet there has been sufficient all the way, that we must say that Modern Spiritualism stands not without its aids of the past, all of which we recognize. And when you, Brother Dean, enumerating these changes of the past, spoke of those who have been as John the Baptists in the wilderness of material things, crying out for the elevation of the spirit, and giving the signs of man's deliverance, in a measure, we say we have had these as a Luther, a Wesley, and many that have been crowned with the power of spiritual sight, spiritual discernment, and spiritual life, every one of these marking a change in human history, and as our brother had said, crystallized, changed, grown cold as far as the spirit is concerned, and its recognition. And it has been found necessary farther on to rekindle this light upon the altar of human experience. And after a Christ born in Judea, out of the thralldom of ancient Judaism, protesting against its errors, protesting against its wrong and injustice to man, came out with the simple teachings of a simple form, the older Spiritualism, though not the oldest by any means. For prior to this were the prophets; and in speaking of ancient Spiritualism I want to say to you that if human record is of any value whatsoever—if ancient history may be relied upon, there is scarcely a phase in modern mediumship that was not present in the past of human history. And you may go back 2,000 years before a Jesus, inspired, touched by this living fire of truth—and you will find a Daniel, the prophet, and there are Ezekiel, Elias, and Elijah, and everyone of these represent a phase of mediumship older than that which we celebrate to-night, and yet everyone of them akin to this.

"I want to say to you, my Christian or Protestant friend, whatsoever your faith may be, that the Daniel of that age was a trance medium, or would have been denominated such. Yes, even the Bible as a record, says he was such, and in the history thereof it speaks of him, and it says, 'When such and such things were given me of the spirit, I was in a trance, and the spirit said unto me thus.' And you may turn to this record back to the coming of our older brother, the medium of Nazareth who performed such wonders, that these wonders were called miracles, or have been called such by the Church, and sealed and stamped as the wonders and signs which should follow his teachings in order that man might be able to believe.

"Now, I want to ask you if there ever was an age when there was greater need of the signs of the power of God than there was in the materialism of the nineteenth century? Was there ever a time when miracles were demanded, when material signs struck at the root of the pre-religious at all until it would have felled it to the earth were it not preserved by modern miracles, for miracles they must be called in this nineteenth century. Again came the power of the spirit; again the windows of heaven were opened, and the reign of the spirit descended upon mankind. Again these manifestations were given; again mediums walked the earth; again they were misunderstood; again denounced; and again 'He came to His own, and His own received him not.'

"I want to say to you that Modern Spiritualism is the coming of Christ which was promised, if it will ever have a fulfillment, when he said, 'I go, but to come again; and if I go not, the spirit, which is the comforter, can not come.' And when in going and looking out through the future ages, he saw that the time would come when there would be another of these great waves of power sweep over the earth, and come according to natural laws, governed by the same, and make their advent when it would be possible for them to come. And Spiritualism is here as the direct result of nature. It could not have come with its present interpretations sooner than it did come, and all the powers of men and demons could not keep it back a day longer than it did keep it back. For every effort had been made in the past, and in the name of gods or devils, these manifestations have been met in every instance, beaten back if they could be beaten back, stopped if they could be thwarted, until at last in the nineteenth century, in 1848, in the home of the praying mother, in the household of one of the branches of the Church, came such manifestations that prayers to God or power of the demons or men could not longer hold it back or suspend its operations.

"To-night we celebrate then the advent of these returning spirits, and the first one making it known that he could return was an uncertain quantity, and I am glad of it—I mean by this, as far as salvation is concerned. It was one of the ordinary sons of men—no son of God more than this: He was one of the toiling sons of men, who went from house to house, homeless and unrecognized, and upon whom the oppressing hand of man fell, will awake to that alive. And by-and-by, with the aid of other spirits, there was a resurrection of the old bones as much as was ever prophesied, when with knocks and sounds he said, 'My bones were buried, or 'My bones were in the corner of this cellar, and dig deep enough, you will find remnants of my bones as a testimony that I, as a living soul, live after death.' And I want to say to you that the soul that did that, did more for the great body of humanity than all the religious systems of the past had ever accomplished. And does this seem sacrilegious to you? For you give the proof of one returning spirit, and reason and common sense say: the rest can get there too. You give the proof that one soul, possessing only such attributes as you possess, is outside of any walled heaven or any pit of hell, and you settle the problem for every other soul in this universe; and that is what that did.

"Then you ask: What has Modern Spiritualism accomplished? It has unlocked the doors of the kingdom of truth, and has given a revelation that the ages have waited for; and it has knocked the bottom out of hell. And I say this with all sincerity and reverence. You may not feel that it is such; but it is with the deepest reverence. For I will tell you why. You prove to mankind that the old theology that saved one and doomed ten is not true, and you give mankind a gospel of hope at least. And the returning spirits have been of every grade.

"Now my critical friends, and there are always such here, who say, 'you, as Spiritualists, have communion with spirits,' and we hear all sorts of reports, all sorts of testimonies, and all kinds of messages and by the tone of some of these messages I shall conclude that these were but the results of evil spirits, or those who are outside the kingdom of heaven.' Very well, my friends, if this has been all that your investigations have brought you, if this is all that your reason has taught you from this lesson, then you have been a superficial observer at least; for it teaches me and every reasoning thinker, that if this class are free, then the others, with greater power of wisdom, love and strength combined, as the higher always have, must certainly be free. How could you make it otherwise? Then it teaches this also: If this were the only class that communicated, it would spoil all theology. Because theology says they have been confused in a place of eternal punishment; and if we find they are let loose, then we hope at least for opportunities somewhere in their freedom for enlightenment and truth. Don't you see? And there is a greater teacher of Modern Spiritualism which is progress for the human soul, instead of hell's eternal punishment. Sin has its own punishments and metes them out in good measure, and the soul indulging in it will find enough to satisfy it; and Spiritualism, with all its teachings of love, does not teach that man is entirely free from this punishment, if you term it such, which brings by the law of compensative nature, the reward of merit, or the consequences of evil.

"So that, my orthodox friend, if you want any hell, you are going to get it; if you are anxious for it for yourselves (but I never saw one that was), you will find that there is for every one full measures of its consequences, good or evil, and just at this point I want to say what our older brother emphasized. He said the kingdom of heaven is within, and that is where we say both kingdoms are.

"We want to speak of some of the modern and ancient phases of mediumship for a few moments. We have alluded to trance mediumship. I want to say to you among the manifestations that have appeared in these forty-four years, we started out with demonstrations in one home, and these have

spread to demonstrations in thousands and hundreds of thousands of homes, which started with a knowledge that three little girls possessed a peculiar power, and around them strange sounds were heard, and manifestations took place; we have come to a point where these are almost as frequently found as it is to find a home without any of these.

And while we speak of the advent of Modern Spiritualism, you are very apt to say we celebrate the 'rap' or these minor manifestations, or first manifestations. I want to say to you, at that home at Hydesville, there took place every phenomena of Spiritualism which has been manifested since that time, except that now have taken form for the great multitude. And then it was in one household, for they had from the rap, almost every phase, and even forms were seen in what we call and have named materialized forms, whose bodily presence was discernible to those who looked upon them with a natural and not spiritual eye.

"And while we speak of this we want to say ancient Spiritualism had this; and when we look at transfiguration and other peculiar manifestations of the other day, we take you to the Mount and there we see the transfigured Jesus and Moses and Elias were seen by the mountain side, and so plainly that the disciples wanted to hold them.

"Materialization, transfiguration, trance-mediumship. Let us go back to an old carnival in the kingly palace, and see the hand-writing against the wall, and the finger writing in letters which could not be interpreted at first, and which frightened the king. It was, in modern parlance or phraseology, slate-writing. In the ancient days, prior to this manifestation, when it was said that the great spirit of the universe gave the commandments to Moses, it would have been called writing on tables of stone. So from Moses as a slate-writer, and the hand-writing on the wall, where it appeared against the wall and frightened those at the kingly feast, down to the modern Slade or Watkins, or any of those who gave demonstrations to-day, we have a direct line of the spiritual gifts of which St. Paul said: 'Now brethren, concerning spiritual gifts I would not have you ignorant.' I wish the Christians from the time St. Paul gave this utterance up to the present time, had lived their Spiritualism. There would then have been no 'modern' Spiritualism; and Modern Spiritualism is here because they failed to keep this compact, and failed to follow this gospel, and take hold of these promises. For was it not written, 'These signs shall follow those that believe. In my name shall they cast out devils; in my name shall they heal the sick; in my name shall they cleanse the leper, and in my name perform many wonderful works,' and if whosoever said 'I believe in this the Lord Jesus Christ,' could have shown one of the signs of his belief, every believer in the church could have given one of his signs of belief, there would have been no quarrel between Spiritualism and the church as it stood when the message went out: 'Spirits have returned to earth.' But while they failed to make use of these gifts while they lived in the letter, while they depended on its interpretation, while they lost the power of the spirit. He who said 'Go forth and take no thought what thou shalt say, for in the day and hour when it is needed, it shall be given thee.' If they had done that, would they have built theological seminaries? It could not have been: because they would have depended upon the promise which was given, but as these things gradually changed, and men held to this, to the interpreting of the law, to the coming of Peter and his visions, and forgetting that God lived, and that the spirit was a living influence, and that man has a good right to call on these powers, and expect them, and to use these gifts as he did in the past. And while forgetting this, there came a necessity for Modern Spiritualism and spirit return. Spirit return was made possible again by not only these experiences preceding it, but by the fitness of the age in which it came. It came possibly because man had grown, the intellect unfolded, and here we have an illustration of this in these latter days by those who have come out, until they can look these modern manifestations over seriously and appreciate them at their true value.

"Now we shall not hold you much longer. But we want to speak of Peter his entreatment, his peculiar visions, for when in prison even, it was so common for people to see spirits, that when he first came out, having had a manifestation such as we have in our physical sciences, when matter is defined, the prison doors unlocked and he went forth, his friends said: 'We thought we had seen his spirit.' Now, you see, there were such Spiritualists. They were not surprised at seeing the spirit of a man in prison; and I sometimes wish we could see and look back with the mind's eye and see that more ancient form of Spiritualism, of which we have but a few glimpses, written through the New Testament, which are rays of golden light, and which make the Testament the record of spiritual events, when it becomes known to man what these really are.

"And now, my Christian friends, those who say that Spiritualists discard the

Bible, I want to say to you there is not a class of people on the face of the earth who can read the Bible as consistently as Spiritualists, illuminated by these latter-day manifestations. I want you to see that it is the Spiritualist medium who understands its phraseology. There is not one of the mediums but know what our brother medium meant when he said: 'I am the father of one, if ye had heard me, ye had heard Him also.' Ask Brother Dean how he gave his discourse to-day, and why he left the Methodist pulpit, and is in this cause as humble as a child, who says: 'I, and my father, and my spirits are one; whatsoever they give me to do I do obediently; whosoever they direct, I follow.' This is the child-like simplicity and humility of truth, belonging to the day, coming out of the past ages, budding a blossom in the nineteenth century like a fragrant flower of light.

"We have not time to dwell upon the modern manifestations, but we know some of you will say: 'What do you think of this and that where we have found so much that we know to be false and counterfeit?' What do we think of it? We think of it just as man has always thought of things of this kind. 'Everything worthy of counterfeiting has found some man or woman mean enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached its measure. But did it frighten you to death, or so that you would not take your risk on the next hundred dollars because you found a counterfeit in your pocket? Would it frighten you so that you would not touch a two-dollar bill because you found a counterfeit in the market?

"Then some one says, 'How do you feel when every now and then some one, having been a Spiritualist, goes back and denies this, and goes and takes up the old line of thought and denounces Spiritualism?' We feel a good deal like the rest of the disciples did when Judas did the same thing, or when Peter denied the Master till the cock crew. We feel ashamed, chagrined, and for a few moments it may be 'set back,' to use one of your modern expressions, and then we halt a moment, and think it is a sign after all that this has a genuine seal upon it, when they dare to assume something else in its place. And then we buckle on the armour, and let Judas go and hang himself, just as he did before.

If he gets rope enough, all he needs is the thirty pieces of silver, and some need but one. For human nature is human nature, and is made of such brittle stuff, that every now and then you will find it just the same to-day as other ages, and then you see aside from the Peter or Judas denying the Master, that Peter feels ashamed of himself, and the Peters feel so sorry that they can be trusted better than they could before, and make good tenants to hold the keys of heaven with the keys in their possession. Some one says, 'How do you dare to trust one of these after once betraying you?' I want to tell you something about crime, wrong-doing, and sin. Don't you know that under certain temptations a man will do wrong. He may rob his employer, or he may do a wrong that in a moment of temptation he yields to, that in reality gives him strength in future to make a man that can be trusted thereafter. There is an inborn sin, and sin that is the result of a chain of circumstances, and they are just as different as black and white. Now, Peter was a good sort of fellow all the way, except that time, when there were so many against the Master, that it at least had its influence upon him, and he said, 'I say unto you, I never knew him.' But you never saw a man more ashamed of himself than Peter was, or a more faithful man after.

"Now, don't take this lesson and say we go forth and exhort people to sin, but say this: 'We say the sinner is not a hopeless case.' That is the philosophy of Spiritualism, and many times a man who receives this experience may become the servant of God. Every experience of this kind that Spiritualism passes through makes it stronger.

"I see the press represented here, and I want to say that this Spiritualism has had an impetus of growth from that direction. If we have not had persecution enough we expect to get it. To-day we are receiving respectful consideration, and every now and then when we receive a stab we say, 'Go ahead; you have lifted us every time you did it.' And just as surely as in the past, he who most philosophically could look upon life said: 'Evil has ever been made the servant of good,' so we say, even our enemies have been made to praise the cause of truth through their own endeavors, unconsciously, and the truth moves on majestically grand, and have sometimes pushed the old chariot wheels by the earnest endeavors of its friends, sometimes given an impetus by its enemies, who did not mean to do it, and the chariot has moved onward until the central thought of Modern Spiritualism, life and immortality and the ability of man to communicate has been largely accepted to-day.

Mr. Dean, whose name was down on the program to make some remarks, then rose, and in briefly introducing Mr. Edgar W. Emerson, he threw out a few salient suggestions. He said:

(Continued on eighth page.)

